

Queries and Observations

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RELATING TO THE

D I V I N I T Y

OF THE

S O N of G O D:

WITH A

SUPPLEMENTARY ESSAY

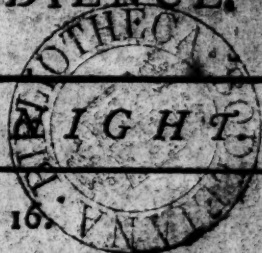
TO PROVE

That the DIVINITY of our SAVIOUR

Is the strongest Motive to

LOVE and OBEDIENCE.

By TITUS K



NIGHT

1 Tim. iii, & 16.

Without Controversy great is the Mystery of Godliness.

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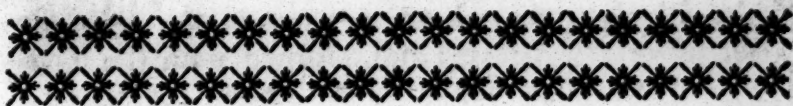
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T H E

P R E F A C E.



F it should be asked why so weak a Man attempts to wield so weighty a Thing as the DIVINITY of the Son of God; or why such a Stripling has the Vanity, to enter the Lists against the Goliaths of the present Age: the Answer is, he attempts nothing in his own Strength, and therefore hath waved all Arguments as much as possible, not supported by the Word of God.

I know many able Pens have been employ'd in the Defence of this glorious, and soul-edifying Truth; yet after all, who sees not *Arianism* like an overflowing Torrent, ready to deluge the sacred Truths of the Gospel, and sap the very Foundation of Christianity; and if this *Foundation be destroyed, what shall the Righteous do?* However humane Reason be extolled as the noblest Faculty in Man, yet ought it to be confined in its Researches after divine Things within its proper Bounds; and if our incomprehensible Creator, is pleased to reveal something concerning his own Nature and Essence, which *this* our noblest Faculty, cannot reach to, or conceive; yet ought we humbly and thankfully to accept such Discoveries, without making Reason a Touch-Stone for such Revelation, and rejecting the Testimony of God, because *He* (who cannot lie or deceive) declares Truths unto us, that (for any thing we can prove to the contrary) may be, tho' they transcend our Reason how; yet need not shake our Faith in them, because God, who cannot lie, hath made them known.

If it be esteemed Bigotry, or Enthusiasm, tenaciously to abide by the Scriptures, and unwaveringly to believe whatever is revealed therein, I acknowledge I am guilty
of

P R E F A C E.

of the Charge; for whatever thwarts, or contradicts these, however decorated and adorned with the sparkling Plumage of pompous Erudition, or recommended with the specious names of Reason and profound Judgment, with me weighs nothing: apparent Gold however glittering, if it will not abide this Touch-Stone, I esteem but Counterfeit and Tinsel.

As the skilful Pilot eyes his Needle, and thereby steers his otherwise doubtful Course; so our Chart on the tempestuous Sea of this World is the Word of God; to which, if a due Regard be not given, we are liable to be tossed here and there, to be thrown and dash'd on Rocks, on Shelves and Sands, and finally to be wreck'd on some barbarous Coast of inextricable Error and Confusion.

I am aware that the *New Light Scheme* (as some are pleased to call it) is a fashionable Mode of Thinking, and because fashionable, is caressed by Persons of all Ranks and Capacities; the greatest Part of whom seldom attend to what their Bibles say on any Point, but what is the Opinion of my L—d, or what is the Taste of the L—d—s, &c. so that Religion, tho' old as the Creation, and immutable as its Object; nevertheless like the Fashion of our Cloaths, must change almost every Year. But may it ever be my best Choice, and most consummate Happiness while I am a Voyager on this Sea, to have the Bible for my Chart, and my adorable Saviour for my Pilot; then let Winds blow, let the Waves toss themselves against this shatter'd Bark, yet at length shall I make my peaceful Port of everlasting Felicity.

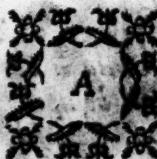
I only add, if by any thing that is here offer'd, they who read shall be benefited; if any who were tempted in this Respect, shall be delivered; if any that were wavering shall be established; if Believers shall be confirmed, or any who had almost denied the Lord that bought them shall be restored; may all the Glory be given to our redeeming God, to whom in the Unity of the same Spirit be Dominion and Praise now and evermore, Amen

TITUS KNIGHT.

Q U E R I E S

A N D

Observations, &c.

I.  R E not these Books of the Old and New Testament emphatically called the Scriptures, in order to a right explaining and a clear unfolding of the Mysteries contained therein, to be considered collectively, as containing in them one compleat and perfect System, or Body of Divinity?

II. Ought any particular Clause or Passage thereof, to be considered apart, or expounded in a Sense differing from, or contrary to the Whole?

III. Can it be prov'd from the Scriptures, that the Name JEHOVAH, was ever attributed to any other than the supreme God?

It is certain that this Name amongst the Jews, was always esteemed most sacred, and incommunicable; and it was Death by the Law, for any common Jew, to make mention thereof in any Place, or on any Account whatsoever;

whatsoever; nor was it even permitted to the Priests, save the High-Priest alone, and to him only once in the Year, and that when he entered the Holy of Holies, as recorded by *Moses*, *Numb. vi. 24, &c.* Therefore if it can be made appear from the Holy Scriptures, that *Jehovah* was ever attributed to *Christ*, surely he must be such God as that holy Name imports; not what a modern wise Writer calls an originated God, but unoriginated, of one Substance, Essence, coeternal, and the coequal Son of the Father.

N. B. By the Term God, in all the following Queries, I understand the supreme Being, the sole, self-existing Deity.

IV. If *JESUS CHRIST* be not God, what is meant by *Mat. i. 23. They shall call his Name Immanuel* (that is) God with us, spoken of *JESUS* here, as predicted by the Prophet *Isaiah*, chap. vii. 14, in these Words, *Behold a Virgin shall conceive and bear a Son, and shall call his Name Immanuel?*

V. Was not *JESUS CHRIST* the Child spoken of by the Prophet *Isaiah*, chap. ix. 6. *Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder, and his Name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace*; if not, what Child was that predicted of? if it was, what mean those Appellations given to Him, and whether can they piously be attributed to any but God?

Wonderful, seems most nervously expressive of his Person, very God, and very Man.

Counsellor, of his equality with the Father, in consulting, as in *Gen. i. 26. Let us make Man*; *Jahn xiv. 23. I and my Father, we will come unto him and make our Abode with him.* Agreeing in Counsel, to accomplish the same Work.

Mighty God, The irresistible One, who hath all Power in himself, not by derivation, but from his own eternal incomprehensible Nature.

Everlasting Father, Everlasting, self-existent, from Eternity; *Father*, the Source of all Beings, the God of all Flesh, and the Father of all Spirits. *Prince*

Prince of Peace, Author of Unity and Harmony ; President of every peaceful Region ; and Reconciler of the sinful World, making Peace by the Blood of his Cross.

VI. Why did JESUS speak in a Manner so different from the Prophets, who in the Delivery of their Message were wont to say, *Thus saith the Lord*, but JESUS, *I say unto you !* He spoke not as one delegated to his Office, but, *as one having Authority.*

VII. If JESUS CHRIST was not GOD, why is He called *Elohim* in this Scripture, *Isaiah xxxv. 3, &c. Strengthen ye the weak Hands, and confirm the feeble Knees, &c. for Elohim will come with Vengeance, even Elohim with a Recompence, He will come and save you, ver. 5. Then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped, the Lame shall leap as an Hart, and the Tongue of the Dumb shall sing.* Now this Prediction was fulfilled in the Person of our Saviour, as in *Mat. xi. 5. John Baptist* having sent two of his Disciples to JESUS, to ask, *Who art thou ?* our LORD made this Reply ; *Go and tell John the things which you hear and see ; the Blind receive their Sight, the Lame walk, the Lepers are cleansed, and the Deaf hear, &c.* and all this was done by JESUS CHRIST, who evidenced thereby that He was *Elohim*, concerning whom *Moses* saith *Gen. i. 1. He created the Heavens and the Earth.*

VIII. *Mat. xii. 25. JESUS knew their Thoughts*, has any created Being this Knowledge, is it not solely God's Prerogative ? *Jer. xvii. 19. I the Lord search the Hearts, I try the Reins.* It seems so repugnant to the whole Scriptures of Truth to say, or suppose, that JESUS CHRIST was merely a Creature, that some of our modern Divines, appear ashamed of so palpable a Falsity ; and being desirous to methodize the Scriptures (as they are pleased to call it) and form a systematical Religion, capable of being comprehended by Reason ; they tell us CHRIST is not a Creature, but an originated God, somewhat inferior to the Father, yet One with Him in an incomprehensible mode of existing, which our Reason cannot Reach. But would it not be well that one
of

of these Gentlemen, of the quickest Acumen and refined Thought, should consider and make this clear to the World, How we must free our Ideas from the Conception of a greater and a lesser God; and whether such Sentiments are not clogged with Difficulties greater and more insuperable, than that plain scriptural Account of things which they barter for a novel, unscriptural Hypothesis of Divinity? A Plurality of Gods is neither rational, nor scriptural, and there is no Medium betwixt Creator and Creature; if JESUS CHRIST be not Creature, He must then be Creator, and as such created of none, but creating all, incomprehensibly One with the Father, and in no wise inferior to him; Infinity admitting of no excess or dimunition.

IX. How is our Saviour's Declaration of rewarding every Man according to his Works, as in *Mat. xvi. 27.* *The Son of Man shall come in the Glory of the Father, with his holy Angels, and then shall He reward every Man according to his Works;* to be reconciled with *Pf. lxii. 12, &c. Unto thee Jehovah belongeth Mercy, for thou rewardest every Man according to his Works.* In this and various other Places this is solely attributed to JEHOVAH, and in the New Testament as frequently to JESUS CHRIST. Is He not then JEHOVAH?

X. Is it probable that the Church of God, did ever expect Salvation from any other than God, or allow any other to bear Rule as a King over her? Yet the Prophet *Isaiah lxi. 11.* saith, *Say ye to the Daughter of Sion, behold thy Salvation cometh.* And *Zech. ix. 9.* *Rejoyce greatly O Daughter of Sion; shout O Daughter of Jerusalem; behold thy King cometh unto thee, He is just and having Salvation lowly, and riding upon an Ass, and upon a Colt the Fole of an Ass.* And *Matt. xxi. 5.* JESUS CHRIST is declared to be that Saviour and King, and the very Person concerning whom this was foretold; for it was so done to Him (says the Evangelist,) that it might be fulfilled which was spoken by the Prophet, and immediately quotes the Passage.

XI. Is not JESUS CHRIST that Stone of Stumbling spoken of Mat. xxi. 44. *Whoſoever ſhall fall on this Stone ſhall be broken, &c.* Rom. xi. 33. — *Behold I lay in Sion a ſtumbling-Stone, and Rock of Offence.* And again 1 Pet. ii. 6. — *Behold I lay in Sion a chief corner-Stone, elect precious,* nay is it not directly applied to Him in the Places juſt cited by the Holy-Ghoſt? And doth not the ſame uner-ring Spirit teſtifie, that the Prophet *Iſaiah* ſpoke of Him Ch. viii. 14. — *Sanctifie the Lord of Hoſts himſelf (JEHOVAH *tsabbaoth*) and let him be your Fear, and your Dread; and He ſhall be for a Sanctuary, but for a Stone of ſtumbling, and Rock of Offence, &c.* How are theſe to be reconciled with each other if JESUS CHRIST be not JEHOVAH *tsabbaoth*.

XII. Mat. xxii. 42. Our Saviour asked the Jews, whoſe Son they thought CHRIST was? they ſay, *the Son of David*; this Miſtake our Lord corrects in ver. 43. by referring them to Pf. cx. 1. where David calls Him Lord. And Rev. xxii. 16. JESUS declares himſelf to be *the Root of David*. How muſt we underſtand theſe Scriptures if CHRIST be not GOD. Who as touching the aſſumed Nature was indeed the Offspring of David, but in reſpect to his divine Nature the Root and Stock.

XIII. How muſt we reconcile Mat. xxv. 31. &c. with Pf. xcvi. 9. Pf. xcvi. 13. &c. For in the firſt of theſe Judgment is wholly attributed to JESUS CHRIST, being confirmed by the whole Tenor of the new Teſtament; and in the laſt, the ſame is as abſolutely attributed to JEHOVAH as his ſole Right. In the former we read thus, *When the Son of Man ſhall come in his Glory, and all the holy Angels with Him, then ſhall He ſit upon the Throne of his Glory, and before Him ſhall be gathered all Nations, &c.* In the latter thus, *the Lord cometh to judge the Earth, (i. e.) JEHOVAH cometh, and with Righteouſneſs ſhall He judge the People.* The Scriptures are indisputably clear that JESUS CHRIST ſhall judge the World, and this neceſſarily ſuppoſes Him inveſted with a plenary Power of acquitting, or condemning, ſaving, or deſtroying the World He is to judge, according to the ſtrictest Rules of Right; and to do this muſt he not neceſſarily be Omniscient, Omnipreſent

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and Omnipotent? but these Perfections are peculiar to God, and him alone, and doubtless it is absurd to talk of many Omniscient or Omnipresent Beings. Add to this, if JESUS CHRIST be the sole Judge of Quick and Dead, and be different from, or inferior to the Father, doth it not make the Father too much akin to an Epecuran Deity, remaining an idle Spectator at the great Day of Decision, and unconcern'd about the Affairs of Mortals?

XIV. The blessed *Paul* tells the beloved *Thessalonians* 1 *Eph.* iv. 16. *The Lord himself shall descend from Heaven with a shout, with the Voice of the Archangel and with the Trump of God; and our Saviour when accused of the Jews tells the High-Priest, Mat. xxvi. 64. Ye shall see the Son of Man sitting on the right Hand of Power, and coming in the Clouds of Heaven.* Is not the Lord from Heaven in the former Scripture, the Same with the Son of Man in the latter? And what probable Reason can be assigned why our Saviour did not acquit himself of the Crime the High-Priest charged him with, of making himself equal with God; it is evident our Lord knew they understood him in this Sense, yet so far was He from reproving it as an Error in them, or a Misconstruction of his Words, that He constantly confirmed them in it.

XV. Not to enter into a critical Enquiry, why the Evangelist *St. Mat. xxvii. 9.* calls the Prophet *Zechariah*, *Jeremiab*, or attributes that to the latter, which was spoken by the former: how must we reconcile the Place abovementioned with *Zech. xi. 13.* where we read ver. 12. (*JEHOVAH said*) *unto them, if ye think good, give me my Price, and if not forbear; so they weigh'd for my Price thirty Pieces of Silver, ver. 13. And JEHOVAH said unto me, cast it into the Potter; a goodly Price that I was prized at of them; and I took the thirty Pieces of Silver and cast them to the Potter in the House of the Lord.* This whole Prediction was fulfilled in our blessed LORD; *Judas* covenants for thirty Pieces of Silver, betrays his Master, repents, returns the Price of innocent Blood; the Chief-Priests take Counsel and purchase therewith the Potter's Field; and the Evangelist, by the infallible Spirit (saith) *all this was done, that that Scripture might be fulfilled.* Here it evidently ap-

pears that what is applied to JEHOVAH, is also applied to JESUS CHRIST.

XVI. In the Gospel according to St. John i. 1. we read; *In the beginning was the Word, and the Word was with God, and the Word was God.* Was this Word, the Supreme, or a titular God? If it should be said, the Beginning here, has only Reference to this World; it appears not true from St. Paul's Ep. to the Coloss. i. 16. where we are told that *all things were created by Him, that are in Heaven, and that are in Earth, visible, and invisible, whether they be Thrones; or Dominions, or Principalities, or Powers, all things were created by him and for him.* Now it is presumed Angels &c. were created before this World. Again if it should be said the Beginning here has Reference to the first Species of created Beings, however ancient, this is not a sufficient Salvo; for if these Creatures once were not, Time was when they begun to be, but CHRIST in respect to his divine Nature was before Time, therefore from Eternity; now Eternity knows no priority; therefore if eternal, He must be coeternal, and consequently One with the Father, except any Man will say when pinch'd in the point, there are two Eternals, which is just saying there are two Gods.

XVII. In the 3d ver. of the same Chap, we read, that *all things were made by Him, and without Him was not any thing made that was made.* From whence we might argue thus, that agreeable to the received Opinion of all Ages and Nations, He that created the World, and all that it contains is God; But this Word created all things. Therefore the Word is God.

And whether may we piously attribute the Work of Creation, to any but God?

XVIII. If JESUS CHRIST be not God, how are these Scriptures to be understood, and reconciled with one another? John i. 3. *All things were made by Him, and without Him was not any thing made that was made;* compared with Act xvii. 24th. *God that made the World, and all things therein; seeing He is LORD of Heaven and Earth, &c.* with 1 Cor. viii. 6. *To us there is but one God the Father*

of whom are all things, &c. with Coloss. i. 16 & 17. For by Him were all things created that are in Heaven, and that are in Earth visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by Him, and for Him. And He is before all things, and by Him all things consist; spoken of JESUS CHRIST as appears from ver. 13, &c. and all the above Scriptures compared with Heb. iii. 4. *He that built all things is God.* From these express Scriptures we argue thus,—

He that built all things is God, Heb. iii. 4.

Now JESUS CHRIST built, or made all things, John i. 3.

Therefore JESUS CHRIST is God.

He that made the World, is LORD of Heaven, and Earth, Acts xvii 24.

But JESUS CHRIST made the World.

Therefore JESUS CHRIST is LORD of Heaven and Earth.

He that gave Being to Angels, Archangels, and the first born Sons of Light, must himself first Be.

But our blessed Saviour gave Being to all, visible and invisible,

Therefore was prior to them,—And that Being which was before all other Beings is God.

XIX. The Evangelist St. John informs us, Ch. v. 18. that the Jews sought to kill our LORD because He made himself equal with God. Either JESUS did actually do, and intend this in his Words, or the Jews misunderstood Him, and fastened a meaning on them which He never intended; if it was the latter, why did he not clear himself? For although the Jews did not believe this, yet in all probability, many of the ignorant to whom he preached, and who were struck with his Doctrine, might be ready to believe it, and hereby bring a swift Destruction upon themselves, by paying that Adoration to the Creature, which alone was due to the Creator. But if JESUS did actually intend this, either He is the coequal Son of the Father, very God, a Truth we suppose every where set forth in the Scriptures; or a grand Impostor, compared with whom, Mahomet might be called just and honourable; for what greater Impiety could a Man, a Creature tho' superior to Man, be guilty of than constantly

stantly to affirm himself to be God, and as such receive divine Worship? — Ver. 20 and 23 of the same Chap. How must we *honour the Son, even the same as we honour the Father*, and be freed from Idolatry if JESUS CHRIST be not God. Some of those ingenious Gentlemen of the *Arian* Persuasion tell us, that the Reason of this is manifest in the preceding verse, *For the Father judgeth no Man, but hath committed all Judgment to the Son, that all Men should honour the Son, as they honour the Father.* But that no derived Authority can be the proper or formal Reason of paying that Honour to him, who is delegated, which is peculiar to the Supreme Being, I shall endeavour to prove in the manner following,

When I reverence and adore with my very Heart, and inmost Soul, or with my Mouth ascribe all Glory to God; I thereby acknowledge his independent Excellencies, and Perfections. When I praise Him, for my Being, for Mercies already bestowed, or trust in Him for the fulfilment of Blessings promised; I hereby acknowledge Him to be the Fountain of Goodness, and the Author and Benefactor of all Blessings, and one that cannot falsifie his Word, or deceive his Creature. When with Patience and Resignation I submit to his Will, and cheerfully acquiesce with his providential Dispensations, I thereby acknowledge his Supremacy, his incontrollable Power, and matchless Wisdom, the God and Governor of the Universe, from whom I derive my Being and Blessings, and to whom I commit the intire Disposal of my self and all I have. Now all the above is nothing else but a Declaration of his Majesty, Truth, Wisdom, Goodness, and such other Excellencies as are solely peculiar to the Deity: And such a high Esteem and Admiration of the great Being, as leads me to bow down my Soul before Him, to acknowledge his Exeellencies, depend upon his Almighty Power, to invoke him in all my Necessities together with all those external and humble Gestures, whereby I testifie this inward Veneration, belongs to none but God; for every Act of religious Worship, our Faith, Love, Trust, Obedience, Prayer, and Praise, presupposes the Object to be infinite in all Perfections. He must be Omniscient to know all our particular Cases, the first Motions of our Souls, and all the secret Wak-

sages of our Hearts ; otherwise he could not know whether we worshipped him or not, or be capable to judge of our Sincerity therein ; It must suppose him to be Omnipresent ; with us in our Chambers, our Closets, when we pray with our Families, and in the great Congregation ; otherwise we might be liable to the biting Taunt the Man of God once mocked the Priests of *Baal* withal, *Your God is gone on a journey peradventure*, so might it happen to us, if our God was not every where at once. It must also suppose him to be Omnipotent, All sufficient, one that is able to help us in every Time of Need, *Yea when the Enemy cometh against us, as a Flood, is able to lift up a Standard against him* ; that is able from himself at all Times to supply our every Want ; that can furnish us with all Mercies, himself being the Spring and Source thereof. Therefore by Consequence the true and only Reason and Ground of rendering divine Worship to any Being, is the Excellency and unlimited Perfections of its Nature ; and as these glorious Perfections are proper to none but the only true God, that divine Worship, that is founded on them, cannot be communicated to an inferior Being, unless the Perfections of the divine Nature be communicated also ; but as none of these Perfections as they are in God infinite and unlimited can by any kind of Delegation be made over to any one, who is not essentially God, (unless divine essential Perfections be diffused into him, whereby he would cease to be a Creature, and so there be two Gods infinite in Perfection, which would be a Contradiction) none can rightfully share in that Honour, Glory, and Adoration, that is his peculiar Due. Now seeing the Godhead is one, and the proper formal Reason of divine Worship is Godhead ; to imagine the Supreme Being should command equal Honour to be given to an inferior, seems impossible, and carries the Aspect of a flat Absurdity. Supposing then that CHRIST had a borrowed Excellency or Power, as an inferior Being or Agent, from the Father by way of Delegation ; this Power or Excellency must be distinct from the Father's, and inferior to it, and therefore cannot be the formal Cause of divine Worship ; consequently it would be no less than Idolatry to worship CHRIST as an inferior Being, which would be giving that *Glory to another*

ther which is due to GOD alone, *who* himself hath solemnly said, *Isaiah* xlvii. 11. *I will not give my Glory to another.*

XXI. If JESUS CHRIST be not essentially one with the Father, what mean these Scriptures? *John* xii. 44, 45. *He that beliveth on me, believeth not on me but on him that sent me,* again *Ch.* xiv. 7. *If ye had known me, ye should have known my Father also; and from henceforth, ye know him, and have seen him;* ver. 9. *he that hath seen me, hath seen the Father,* ver. 21. *believe me that I am in the Father, and the Father in me, &c.*

XXII. Would it not be impious in any created Being to lay an equal Claim to all things in Heaven, Earth, and Air with the great GOD who made and preserves them? Yet this our Saviour doth *Ch.* xvi. 15. *All things that the Father hath are mine;* How can he be innocent if he is a Creature, and not the great God himself, equal to, and one with the Father.

XXIII. Of whom doth the Prophet *Isaiah* speak *Ch.* xii. 10 saying, *I will pour upon the House of David, and upon the Inhabitants of Jerusalem the Spirit of Grace, and of Supplications, and they shall look upon me whom they have pierced.* Is it not JEHOVAH that will pour out his Spirit, &c.? And this was predicted of, and fulfilled in the Man CHRIST JESUS, so *Gos.* *John* *Ch.* xix. 34, 37. Is not therefore JEHOVAH in the former, and JESUS CHRIST, him that was crucified, (in respect to his divine Nature) one and the same Person.

XXIV. *Psa.* xvi. 8. We read, *I have set JEHOVAH always before my Face;* with what propriety could the Holy-Ghost by the Mouth of *Peter*, apply this Scripture to JESUS CHRIST, if He was not JEHOVAH, *Acts* ii. 25.

XXV. In the *Acts* of the Apostles *Ch.* ix. 15. The LORD said unto him, *go thy Way for he is a chosen Vessel unto me, to bear my Name before the Gentiles and Kings, and the Children of Israel.* Verse 17. *And Ananias went his Way, and entered into the House, and putting his Hands on him said, Brother Saul, the LORD, even JESUS that appeared to thee in the Way*

Way as thou camest, hath sent me, that thou mightest receive thy Sight. This compared with Ch. xxii. 14. And he said, *the GOD of our Fathers hath chosen thee, that thou shouldest know his Will, and see that just One, and shouldest hear the Voice of his Mouth.* How must we reconcile these Passages, if the LORD JESUS spoken of in the former Scripture be not *the GOD of our Fathers* spoken of in the latter? And can the GOD of our Fathers, &c. be applicable to any but the Supreme Being?

XXVI. Rom. vii. 9, *But ye are not in the Flesh but in the Spirit, if so be the Spirit of GOD dwell in you; now if any Man have not the Spirit of CHRIST he is none of his.* What are we to understand by the Spirit of GOD, and the Spirit of CHRIST, if CHRIST be not essentially one with the Father?

XXVII. Ch. ix. 15. *Whose are the Fathers, and of whom as concerning the Flesh CHRIST came, who is GOD over all blessed for ever.* Lest we should think CHRIST was only Man, our Apostle saith *as concerning the Flesh*; and lest we should think him to be a GOD by Investiture, (he saith) *he is GOD over all blessed for ever*; if JESUS CHRIST then be not GOD, how must this Scripture be rendered intelligible?

XXVIII. Isaiah lx. 1. we read, *Arise shine for thy Light is come, and the Glory of the LORD is risen upon thee,* Ver. 2. *For behold Darkness shall cover the Earth, and gross Darkness the People, but JEHOVAH shall arise upon thee, and his Glory shall be seen upon thee.* Eph. v. 14. this Scripture is cited by St. Paul, and directly applied to CHRIST in these Words, *Wherefore he saith, awake thou that sleepest, arise from the Dead, and CHRIST shall give thee Light.* If JEHOVAH in the former Scripture, and CHRIST in the latter, be not intended by the Prophet and Apostle as one and the same Person, how are the Words of St. Paul to be understood?

XXIX. I read that *Aristotle* in his Philosophical Tracts useth the Word (*Morphes*) to signify the Nature and Essence of a thing; and I read in St. Paul's Epistle to the
Phillipians,

Phillipians, Ch. ii. 6. the same Word used in reference **JESUS CHRIST**, who being (*morphe Theou*) in the Form God, by which Word if the inspired Penman did not intend to signifie the Nature and Essence of our Saviour, what is the Force and Import thereof in this Place? And how can it accord with the last Clause of the same Verse? *thought it not Robbery to be equal with God*. If the Word (*isa*) rendered equal, doth not signifie a full and perfect Equality, how must we understand the same original Word in these Scriptures following? *Mat. xx. 12. Thou hast made them equal (isons) unto us*, *Luke vi. 34. Sinners lend to Sinners to receive (isa) as much again*, or a Sum equal to that they had lent. *John v. 18. making himself (ison) equal with God*. *Acts xi. 17. forasmuch then as God gave them (ison) like Gifts or equal Gifts*. *Rev. xxi. 16. the Breadth and the Height of it are (isa) equal*, the one just as much as the other.

XXX. When we read *St. Paul* to the *Coloss.* Ch. li. 9. *For in him (that is in CHRIST) dwelleth all the Fulness of the Godhead bodily*. Is it absurd to suppose that the Apostle by this Manner of speaking would suggest unto us, that omnipotency, omniscieny, and all the Attributes of the Deity centred in him; and that the Humanity of **CHRIST** was impregnated with the Divinity? And if allowed must he not needs be God? For doubtless these Excellencies are incommunicable and peculiar to God alone.

XXXI. Doth not the great Doctor of the *Gentiles* more than hint at the Divinity of our Saviour, in his former Epistle to *Tim.* i. 1. calling him God our Saviour, the like Expression he useth again in Ch. ii. 3. Now the Prophet *Isaiab* assures us, or rather the Holy-Ghost by him) that there is no Saviour besides **JEHOVAH**, Ch. xlv. 21. and *Peter* as positively affirmeth *Acts* Ch. iv. 12. *that there is not Salvation in any other than JESUS CHRIST* the Person there spoken of, therefore no other Saviour; now if **JESUS CHRIST** be not **JEHOVAH** and that sole Saviour, how are these Scriptures reconcilable?

XXXII. We read in Ch. iii. 16. that God was manifested in the Flesh, this I suppose is spoken of **JESUS CHRIST**;
but

but is this God manifested in the Flesh, another God different from him called God *our Saviour* who is JEHOVAH ? if so, the God manifested in the Flesh (that is JESUS CHRIST) could not be our Saviour, for that would contradict the holy Prophet ; and if JESUS CHRIST be not our Saviour, the holy Apostles are wrong ; who evermore without any Hesitation ascribe Salvation to him. Besides if JESUS CHRIST who was manifested in the Flesh be not JEHOVAH, could he be at all a Saviour for sinfull Men ? There are who tell us, God might appoint what he pleased to be an expiatory Sacrifice for Sins, and (plausibly enough) ask, *who shall say to God what dost thou ?* Now that we may dive into the bottom of this Opinion and view the Argument unmasked, let us consider it warily, and take it asunder. God (say they) could forgive Sin on what Consideration himself pleased, and what he willed to be a sufficient Sacrifice or Atonement, was sufficient. Now if this be true, had God willed to pardon Sin without any Satisfaction or propitiatory Sacrifice, he could have done it ; which indeed declares his Sovereignty, and carries with it a dazling Aspect of Mercy ; but where is Justice all this while ? For although we say God can do all things, yet he cannot do this, *deny himself*, he cannot be unjust, but *a God all Mercy is a God unjust*. * And what Conceptions can we have of Justice where nothing of it is seen ? On the contrary, that rebellious Sinners might be deterred from their vicious Courses, and not plunge themselves headlong into Perdition, God hath every where in his sacred Word assured us, that he is just and righteous, a holy and sin-hating, sin-punishing God. And lest poor Sinners should droop and sink in desponding Discouragements of Salvation, God hath so tempered and mixed his Justice with his Mercy, in that he *hath not spared his only begotten Son* ; that the most sinfull, and most wretched flying to this Sanctuary may have Hope ; for by the vicarious Sacrifice of our Saviour, *Mercy and Truth have met together, Righteousness and Peace have kissed each other*. Again, the holy Apostle observes Heb. ix. 22. that *without shedding of Blood there was no Remission*, (that is) under the Law ; and that

that the Law itself was but a *shadow of good things to come*, for Ch. x. 4. *It was not possible* (saith he) *that the Blood of Bulls or Goats could take away Sin*. But why was it not possible? Why not the Blood of a Bull, a Goat, or a Pigeon, as well as the Blood of the Son of God, if he was only a Creature? For I conceive it does not add Weight to the Argument at all to say, he was the most noble and the first born of every Creature; for every Creature as it is dependent on its Creator, and receives it's all from him, by Consequence it owes it's all to him; and dignity makes no difference, the more a Creature has received, the more it is indebted; and if when *we have done all that is commanded us, we have done no more than what was our bounded Duty, and are still unprofitable Servants*, what Merit is there in the more perfect Service of Angels or Archangels? since the righteous God expects an Improvement suitable and proportionable to what he gives; from a Brute he doth not expect or require the Service of a Man, or from Man, that of an Angel. Now since both Men and Angels owe their all, they can no more; and JESUS CHRIST if he was only Creature, carry the Thought as high as we please, yea allow the Expression that he is a Creature subsisting in an incomprehensible Mode, yet this can by no means mollifie or clear up this point; for either he is dependent, or independent, if dependent, he must be Creature and owe his all to God, and in such View could lend poor Sinners no Assistance; a thought, which could it have place in my Heart but for a Moment, my Joints would be relaxed, my Knees would smite one against another, like the pale trembling *Assyrian Prince*, and my vital Spirits would surely be overwhelmed thereby. But if he is independent, God over all, mysteriously, yet coeternally, and coessentialy one, with the Father and the blessed Spirit, he is in this View truly a Rock which can never be moved, *a sure Foundation, a sole Foundation, and whosoever believeth on him shall never be confounded*.

XXXIII. 1 Tim. iv. 10. We read something similar to the above, *because we trust in the living God, who is the Saviour of all Men, &c.* Is not this spoken of our Lord JESUS CHRIST? and can so strong an Expression the
living

ving God be piously or properly used in reference to any but the Supreme? How then must we reconcile this aslage also if JESUS CHRIST be not Supreme?

XXXIV. Ch. vi. 15. We read thus, *who is the blessed and only Potentate, the King of Kings and Lord of Lords*, not to say with what propriety the relative (who) may refer to JESUS CHRIST, spoken of in the last Words of the receding Verse, how must we make these Scriptures armonize with one another? Gos. *John i. 29. Behold saith John Baptist the Lamb of God. Rev. xvii. 14. we read, these shall make War with the Lamb, and the Lamb all overcome them: for he is Lord of Lords, and King of Kings.* In this last Scripture those superlative Titles *Lord of Lords, and King of Kings* are applied to the *Lamb*; in the former the Apellation *Lamb* is applied to JESUS CHRIST; by what Sophistry then can these Titles be denied to JESUS CHRIST who is the *Lamb*? For the Argument before us is reducible to this plain Syllogism.—He that is the Lamb of God is Lord of Lords and King of Kings, *Rev. xvii. 14.*

But JESUS CHRIST is the Lamb of God, Gos. *John i. 29.*

Therefore JESUS CHRIST is Lord of Lords, and King of Kings.

And this granted, 1 *Tim. vi. 16. JESUS CHRIST (as touching his divine Nature) only hath Immortality, dwelling in the Light which no Man can approach unto, whom no Man hath seen, nor can see; to whom be Honour and Power everlasting.* Now these Scriptures considered, and these Arguments weighed, if yet it should be affirmed that the Son is inferior to the Father, we desire an Exposition, and Reconcilement of them.

XXXV. How are these Scriptures reconcileable on an Arian or Socinian Hypothesis? *Deut. vi. 13. Thou shalt fear the LORD thy GOD and serve him. Mat. iv. 10. our Saviour quotes this Scripture and comments upon it, Thou shalt worship the LORD thy GOD, and him only shalt thou serve. Exod. xxxiv. 14. it is written, Thou shalt worship no other GOD, for I the LORD whose Name is JEHOVAH, am a jealous GOD. Ps. xcvi. Breaks forth with a joyful Declaration,*

Declaration, *JEHOVAH reigneth, let the Earth rejoyce*: and after a beautiful Description of his Majesty and Glory, Confusion is threatened to all that serve graven Images, and boast themselves of Idols, and a Command is given *worship him all ye Gods*, which Scripture the Apostle to the *Hebrews* cites, comments thereon, and applies to *JESUS CHRIST*, *Heb. i. 6. when he bringeth his first begotten into the World (he saith) and let all the Angels of God worship him*, that is *JEHOVAH* as above *Pf. xcvi. 1.* that is *JESUS CHRIST*, as in the Passage just cited.

XXXVI. *David* ascribing Majesty and Might to the *LORD*, in *Pf. xlv. saith in ver. 6. thy Throne O God is for ever and ever*; And the Apostle to the *Hebrews* *Ch. i. 8.* applies this Scripture to *CHRIST*, *unto the Son he saith thy Throne O God is for ever and ever*. What the Holy Ghost in the former Passage ascribes to the Supreme, the same Spirit in the latter ascribes to the Son. How are these reconcileable if *JESUS CHRIST* the Son of God, be not one with the Supreme.

XXXVII. In *Heb. i. 10, 11, 12.* I find a Quotation from *Pf. cii. 25, &c.* there Ascribing to God, Omnipotence, eternal Existence, and Immutability; and here, the same Perfections are applied to *CHRIST*, *ver. 10. Thou LORD in the Beginning hast laid the Foundation of the Earth; and the Heavens are the Works of thine Hands.* Can this be spoken of any created Being? *Ver. 11. They shall perish, but thou remainest; and they all shall wax old as doth a Garment, and as a Vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy Years shall not fail.* Is it possible, or probable that all this can be spoken of *JESUS CHRIST*, if he is not the omnipotent, eternally, existing, and unchangeable God? I know the *Arians* in order to evade these Scriptures, which ascribe Creation to the Son, tell us he was the Instrument by which, God created all things, and produce in Proof thereof, *Eph. iii. 9. God who created all things by JESUS CHRIST.* But the Term Instrument when applied to the Creation of the World, seems unintelligible; what Ideas, I would ask any one, can we have of an Instrument where there is no præexistent Matter to work upon? which the Scrip-

tures tell us was the State of things in the Beginning, as *Gen. i. 1. In the Beginning God created the Heavens and the Earth, and the Earth was (bohu) a void empty Space, no Matter from whence to mould; but the almighty Fiat went forth, and it was created; he spake (saith holy David) and it was done, he commanded, and it stood fast.* Besides, if CHRIST was only an Instrument in the Creation, either he was created for this purpose or uncreated. If he was created, then according to the Scriptures he did not create all things, since he did not make himself. If he was uncreated, without doubt he was GOD eternal. Again, if it be said, the Father invested the Son with a creative Power, &c. doth it not lead us to conceive of the Father as an unactive Being, and too much like an epicurean Deity? expressly contrary also to *Jer. x. 12. He hath made the Heavens by his Power, he hath established the World by his Wisdom, and hath stretched out the Heavens by his Direction.* In *Pf. viii. 3. Holy David* ascribes to GOD alone the Work of Creation, *When I consider the Heavens, the Work of thy Fingers, the Moon and the Stars which thou hast ordained, what is Man that thou art mindful of him. O LORD, our LORD how excellent is thy Name in all the Earth, &c.* Now while the Old Testament every where ascribes Creation to the one Supreme God, and the New Testament every where ascribes Creation to the Son, either we must allow a Disagreement between the sacred Books, which is to subvert at one Blow the Authority of the Scriptures; or Secondly, we must allow two Creators; contrary to the Scripture *Malach. ii. 10, Hath not one God created us?* or Thirdly, allow the plain Scriptural Account of things that JESUS CHRIST *who made all things, and without whom nothing was made that is made,* is the one Supreme God, equal to, and essentially one with the Father.

XXXVIII. We read 1 Ep. John Chap. v. 7. *there are three that bear Record in Heaven, the Father, the Word, and the Holy-Ghost, and these three are one (en eisi) one thing in Essence.* How must we understand this Scripture on an Antitrinitarian Plan? I am aware that the profound Penetration of our wise Adversaries have found out a Way, (and truly the most effectual one) to invalidate this Text, which is by erasing it at one dash from the Canon of

of Scripture, under a Pretence that it was obtruded on the World and by a kind of Interpolation thrust into this Place. But admitting the 7th verse not to have been found in the original Copies, how lame a Transition is made from the 6th verse to the 8, any one may observe; except it should be alledged that the whole Chapter or the whole Epistle is spurious, a Point which the Orthodox have long since proved sufficiently clear.

XXXIX. We read verse 20. of the same Chap. *And we are in him that is true, even in his Son JESUS CHRIST, this is the true GOD, and eternal Life.* Compared with *John* Chap. xvii. 3. *And this is Life eternal, to know thee the only true GOD &c.* here the Father is stiled the true GOD, and by a peculiar Defence, (as it were) against an *Arian* Subterfuge he is distinguished by *the only true GOD*, admitting of no Rival or Competitor. And in the former Text *JESUS CHRIST* is said to be the *true GOD*, How are these Scriptures reconcileable if *JESUS CHRIST* be not the one sole true GOD? For to us there is but one GOD.

XL. *Rev i John* being in the Spirit on the LORD's Day ver. 10. heard a great Voice, saying, *I am Alpha and Omega, the first and the last.* And ver. 11. turning to see the Speaker, he beheld the august Person described in the following Verses; at whose Appearance ver. 17. *John fell down as dead*, but he laying his right Hand upon him, forbad his Fear, saying *I am Alpha and Omega, the first and the last: I am he that liveth and was dead; and behold I am alive for evermore.* Can *Alpha and Omega*, first and last, be applied to any but the Supreme? And is not *JESUS-CHRIST* the glorious Person that spake with *John* *he that liveth and was dead*, and is it not the same Person who saith *I am the first and the last*? This impregnable Scripture therefore in a clear point of Light stands thus. He that is *Alpha and Omega*, the first and the last, is the supreme GOD.

But he that spake with *John* was the *Alpha and Omega* the first and the last.

Therefore he that spake with *John* was the supreme GOD.

Agair

Again He that liveth and was dead (viz) JESUS CHRIST, is the first and the last.

But he that is the first and the last, is the supreme GOD.

Therefore JESUS CHRIST, who liveth and was dead, is the supreme GOD.

XLI. *Rev. ii. 18. Unto the Angel of the Church in Thy-
 atria, write these things saith the Son of God, &c. and ver.
 19. some things are commended, ver. 20. some things are
 condemned, ver. 22, 23, contain a Threatening, and it
 is added all the Churches shall know that I am he which sear-
 cheth the Reins and Hearts : and I will give unto every one
 of you according to your Works. This Prerogative of sear-
 ching the Reins and Hearts is attributed to JEHOVAH
 and the Supreme God in a Multitude of Passages in the
 sacred Writings, a few of which, I have here transcribed.
 1 Sam. xvi. 17. the LORD looketh on the Heart, 1 Chron.
 xxviii. 9. For the LORD searcheth all Hearts. Ps. vii. 9.
 For the righteous GOD trieth the Hearts and Reins. Jer. ix.
 20. O LORD of Hosts thou judgest righteously, that trieth the
 Reins and the Heart. Ch. xvii. 10. I the LORD search the
 Hearts, I try the Reins. 1 Kings viii. 29. For thou, even thou
 only knowest the Hearts of the Children of Men. The Sum of
 all these Evidences is, that he who searcheth the Reins
 and the Hearts of the Children of Men, is the one only
 living and true GOD. But JESUS CHRIST the Son of
 GOD, *Rev. ii. 18. he searcheth the Reins and the Hearts* verse
 23. Therefore JESUS CHRIST the Son of GOD, is the
 one only living and true GOD. If this should yet be de-
 nied, I humbly ask (not to say any other) doth not this
 Scripture fall to the Ground? Consequently this, or the
 forementioned Ones must; and with one or more of these,
 the whole Revelation of GOD, contained in the Books of
 the Old and New Testament, for if one Part doth actually
 and directly militate against another, the whole must be
 overthrown,*

XLII. The last Clause of the 23 Verse Chap. ii. pro-
 duces another Evidence in Favour of the Divinity of our
 blessed LORD. For the Son of GOD in ver. 18 saith in
 this, *I will give every one of you according to your Works.*
 Now

Now in *Job xxxiv. 11.* we read, *For the works of a Man shall he render unto him, and cause every Man to find according to his ways.* This is spoken in reference to (Shaddai) the almighty ver. 10. therefore if the Son of God who will do this, be not almighty, do not one of these Scriptures clash against the other? *Jer. xxv. 14.* It is written, *I will recompence them according to their Deeds, and according to the Works of their own Hands.* This is spoken in reference to *JEHOVAH* ver. 12. therefore if *JESUS CHRIST* be not *JEHOVAH*, do not these Scriptures also oppugn each other? Once more, *Jer. xxxii. 19.* *thine Eyes are upon all the ways of the Children of Men, to give every one according to the Fruit of his Doings,* referring to the preceding Verse, where this Prerogative is particularly ascribed to him whose Name is (*el-gadol-hagibber*) the great the mighty God, who is also, (*Jehovah tsabaoth*) the LORD of Hosts. Now since the Holy-Ghost declares all this to be the Work and Prerogative of the Son of God, how must we reconcile these Scriptures if *JESUS CHRIST* the Son of God, is not the (*el-gadol-hagibber*) (*Jehovah tsabaoth*?) (i. e.) the great the mighty God the LORD of Hosts.

XLIII. *Rev. iii. 7.* *JESUS CHRIST* is said to be he, that openeth, and no Man shutteth, and shutteth and no Man openeth; and this very Act is ascribed to *JEHOVAH*, *Job xii. 14.* *Behold he breaketh down, and it cannot be built again, he shutteth up a Man, and there can be no opening.* What wretched Shifts must a Man make to evade the Force of these Texts, where Truth is veild with Error. How can they accord with one another on an *Arian Plan*? Whereas do we but attend to the Word of God, would we but receive the plain Scriptural Account delivered unto us, without obscuring it, with our forced and far fetched Comments; the seeming Difficulties fall at once; a glorious Light shines out of Obscurity, and the most perfect Harmony charms our believing Souls. *JEHOVAH searcheth the Hearts*; *JESUS CHRIST* searcheth the Hearts the almighty God rewardeth Men according to their works; the Son of God doth the same; the Mytery of which is clearly unfolded in such plain scriptural Declarations as these. *John v. 17.* *My Father worketh hitherto, and I work.*

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verse 19. *For whatsoever things the Father doth, these also doth the Son likewise.* x. 30. *I and my Father are one.* verse xviii. *I lay down my Life of myself, I have Power to lay it down, and I have power to take it again.* verse 28. *I give unto them eternal Life, neither shall any Man pluck them out of my Hand.* verse 29. *no Man is able to pluck them out of my Father's Hands.* &c.

XLIV. *Rev. iii. 19. JESUS CHRIST saith, As many as I love, I rebuke and chasten, Job iii. 17. this is clearly attributed to GOD; not a created God, but to (Shaddai) the almighty, in these words, behold happy is the Man whom GOD correcteth, therefore despise not thou the Chastening of the Almighty.* Again *Prov. iii. 11. 12. this Chastisement is the Work of JEHOVAH, and his sole Perogative. My Son, despise not the Chastening of the Lord, neither be weary of his Correction; for whom the LORD loveth he correcteth.* Now above whom JESUS CHRIST loveth he correcteth; must it not follow then if we deny the Oneness of the Father and the Son, that it is the Perogative of two distinct Beings thus to superintend the Affairs of Men, and render suitable Rewards? can any Being that is not omniscient, and Omnipresent be capable of this? And two omniscient or omnipresent Beings cannot be allowed without the greatest Absurdity.

XLV. The LORD appointed by his Servant Moses *Levit. xxiv. 16. that every Blasphemer among his People should be stoned to death.* Now if JESUS CHRIST was not GOD, could he be clear from the Charge of Blasphemy, which the Jews on this Account brought against him? And with what Propriety could St. Peter *Acts ii. 23. declare unto them Ye have taken and with wicked Hands have crucified and slain,* when in such case, it would have been criminal in them, not to have done it.

XLVI. *Acts x. 36. The Apostle Peter without Fear of confounding the gentile Converts (Cornelius and his House) in their Ideas of the Unity of the Godhead; boldly and positively affirms that JESUS CHRIST is LORD of all.* And can this superlative Title belong to any but GOD?

XLVII. In


XLVII. In *St. Paul's Epist. to Tit. ii. 13.* we read, *looking for that blessed Hope, and the glorious Appearing of the great God and our Saviour JESUS CHRIST.* Doth God and our Saviour in this Scripture mean any more than God even our Saviour? And is not our blessed LORD then called the great God? A Title surely not to be applied to any but the Supreme.

XLVIII. I would humbly ask once more, ought not our Reason to be subjected to Revelation in things pertaining to the incomprehensible Creator; and if infinite Wisdom and Goodness hath been pleased to make some Discoveries of himself to us, and Declarations of his Will, which our most elated Powers cannot reach: nor the most penetrating Judgment pervade; should we not rather gratefully receive such Manifestations of divine Condescension, thankfully adore his Goodness, and humbly pray for Faith to believe, what by reason we cannot define or demonstrate, than Infidel like to cry out *how can these things be?* And arraign at the Bar of our Ignorance, infinite Wisdom and ungratefully reject such glaring Instances of divine Goodness.



OBSEERVATIONS

On various Scriptures relating to the DIVINITY
of our SAVIOUR.

 *SAIAH* xlv. 18. *For thus saith the LORD that created the Heavens, GOD himself that formed the Earth, and made it,* (how remarkably expressive that the LORD God created the Heavens and the Earth, and as absolute is the Evangelist *John* that the (*Logos*) the Word the Son of God made all things, and without him was not any thing made that was made, Ch. i. 3.) *I am the LORD and there is none else* ver. 20. The People is assembled and instructed not to pray to graven Images, as being Gods that cannot save,

save, and exhorted to look to the LORD alone who is the only Saviour, *and besides whom there is no other*; ver. 23. The LORD vindicates his Right, *I have sworn by my self; the Word is gone out of my Mouth in Righteousness, and shall not return, that unto me every Knee shall bow, every tongue shall swear.* And it is worthy our Attention, this very Scripture is applied to the adorable Saviour, *Rom. xiv.*

II. *We shall all stand before the judgment Seat of CHRIST; for it is written* (either in the Place cited above, or let those who deny it tell us where) *as I live saith the LORD every Knee shall bow to me, and every Tongue shall confess to God.*

II. When holy Stephen made his bold Defence for the Truth of the Gospel and it's adorable Author, *Acts vii. 2.* he calls God, *the God of Glory.* And *Eph. i. 27.* St. Paul gives him the like Title, *the Father of Glory,* and the same Apostle, in his former Epist. to the *Corinthians*, Chap. ii. 8. calls him that was crucified (*viz.*) JESUS CHRIST *the LORD of Glory*; as equally sharing all Honour, and Glory with the Father, as his proper Privilege and Right.

III. *Zach. xiii. 7. Awake O Sword against my Shepherd, and against the Man that is my Fellow, saith the LORD of Hosts.* The Office of a Shepherd, refers to the Office of CHRIST, as himself testifies. *Mat. xxvi. 31, &c.* MAN, refers to the Humanity, or Manhood of our Saviour. *John i. 14.* the word was made Flesh and dwelt among us. FELLOW, to our LORD's Divinity and Equality, *Philip ii. 10. Who being in the form of God, thought it not Robbery to be equal with God.*

IV. *Eph. v. 25, 26. CHRIST loved the Church, and gave himself for it; (comfortable Truth) that he might sanctifie and cleanse it. &c. ver. 27, that he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such thing. Present it to himself,* how exceedingly obscure, if not altogether unintelligible this Passage is, if JESUS CHRIST be not God: but on the contrary, how doth it abound both in perspicuity and Consolation! Examine thyself O my Soul, is this kind Saviour cleansing thee, art thou dying

dying to Sin ? art thou through the Spirit growing more pure, more holy, and more like him ? then rejoyce evermore, thou art of that happy Number, whom he will present to himself a peculiar Treasure, and where he is, thou shalt be also for ever.

V. In the Acts of the holy Apostles, Ch. xx. 28. we read, *Take heed therefore unto yourselves, and to all the Flock, over which the Holy-Ghost hath made you Overseers: to feed the Church of GOD which he hath purchased with his own Blood.* This is Absurdity and Nonsense to an Infidel, but to a Believer in the LORD JESUS CHRIST, it is (tho' a mysterious) yet a comfortable Truth.

VI. *John iii.* Our Saviour in Conference with *Nicodemus* hath these Words, ver. 13. *No Man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven.* (that is) while in his humane Nature he conversed here below, yet in his divine Nature he was both in Heaven and Earth; in Heaven, as the Place of his more immediate Residence, but at the same Time incarnate on Earth, and filling all things. Now Ubiquity belongs to GOD alone, *Pf. cxxxix 8. If I ascend up to Heaven, thou art there; if I make my Bed in Hell, behold thou art there; if I take the Wings of the Morning and dwell in the uttermost Parts of the Sea; even there shall thy Hand lead me and thy right Hand shall hold me.* Awful Thought! whither then can the guilty flee ? Where will the Unbeliever hide his Head ? What will become of those who will not have this Man to reign over them ? His omniscience shall search them out, his Immensity shall close them in on every Side, and his Arm omnipotent shall dash them in Pieces like a Potter's Vessel. But thou O my Soul acquaint thyself with him, so shalt thou always be safe beneath his Wings, his Feathers at all Times shall be a Covering unto thee. The Thought of an omniscient, omnipotent and omnipresent Saviour how comfortable is it ! Doth thine Adversaries O my Soul, subtilly lay Snares and Traps to entangle thee ? Fly unto thy Saviour, whose pervading Eye can penetrate into the darkest Designs of Men or Devils, and detect the fraudulent Intention. Are thine Adversaries increased and spread abroad

abroad in every Place? Lo! he that keepeth thee is always at Hand. Are they mighty? omnipotence is on thy Side; and thou mayst say with *David*, *tho' an Host of Men rise up against me, yet I will not be afraid, for GOD is on my Side.*

VII. *John ii. 25.* It is said, *JESUS* knew what was in Man. Surely then he that is *GOD* even *Jehovah*, who searcheth the Hearts, and trieth the Reins of the Children of Men. *Jer. xvii. 10.* *for what Man knoweth the things of a Man, save the Spirit of a Man which is in him?* *1 Cor. ii. 11.* *but the Spirit of GOD searcheth all things, yea the deep things of GOD;* Again *Acts i. 24.* the Disciples prayed saying, *thou LORD which knowest the Hearts of all Men;* it is probable *JESUS CHRIST* was the sole Object of their Prayer, and if so must be *GOD*. But in this point, the *Arians* and *Socinians* themselves are hardly agreed; some intirely forbid any Worship or Adoration to be paid to the Son (so *Francken*) and others; who it must be owned in so doing, are honest, to their Principles, but how far these are agreeable to the Word of *GOD*, is easy to discern. Others there are who tell us, that altho' *CHRIST* is to be worshipped, yet that Honour and Worship given to him redounds to the Glory of *GOD*. If by this Manner of Speaking it be meant, that our Adoration should not terminate in the Creature, (*i. e.*) in the Humanity of our Saviour, but the ultimate Object of our Adoration should be the Divinity, with which the humane Nature was connected, we allow it; for we do not pretend to worship *CHRIST* as Man, but as *GOD*, to whom divine Adoration is only due: But if we only worship *CHRIST* as Mediator, and not as *GOD*, either we must pay him divine Worship, or reverence as a Creature; which is expressly contrary to the divine Command, *that all Men should honour the Son, even as they do the Father*, or we must worship him as the Supreme *GOD*; and this is expressly contrary to the same Word *thou shalt have no other GODS before me, nor bow before them nor serve them; for before me there was no GOD formed, neither shall there be any after me.* Again, admit it to be lawful to worship any inferior Being, with any Degree of divine Adoration, is it not then lawful to worship every inferior Being

ing according to its Dignity? and at this Rate how do we open a Door for Idolatry of the grossest Kind! I suppose the darkeſt Heathens moſtly believed (at leaſt the wiſeſt part of them) that there was One Supreme God, and that the Worſhip they paid to their *Dæmons*, and other inferior Beings tended to his Honour. Why ſhould Proteſtants blame the Papists for bowing to Images, or accuſe them of idolatrous practices for invoking *St. Peter* or *St. Patrick*, or for honouring the Virgin *Mary*? and theſe tell us, they do not intend them as the ultimate Object of their Adoration, but as Mediators, ſuch as are intereſted in the divine Favour, and therefore may carry their imperfect Prayers &c. into his Preſence; while they themſelves are contending for, and practiſing the ſame things. I know the *Arians* and *Socinians* would excuſe themſelves, by ſaying, what they do, is commanded by God, which was not the Caſe of the Heathens. But this is no ſufficient Salvo at all, for the Church of *Rome* has as much Right to this Plea as her Neighbours; beſides the bleſſed Apoſtle *St. Paul* touches not upon this Conſideration at all, whether there was a Command from God, to worſhip the Creature, but in *Rom. i. 20.* he directly charges upon them a Breach of the Law of Nature, in *worſhipping the Creature, more than, or beſides, the Creator*; who without all Doubt, is and ought to be revered, and ador'd in ſuch Meaſure and Manner, as no Creature can lay Claim unto. And upon the whole, that the Diſciples of our Lord believed him to be God, and as ſuch, the ſole and proper Object of their divine Worſhip appears evidently from *Acts vii. 59.* where holy *Stephen* prays *LORD JESUS receive my Spirit*. Where firſt, he acknowledgeth the Divinity of our Saviour by calling him *LORD*; Secondly, his Supremacy and Fullneſs as the Source of all Beings, by commanding his Spirit into his Hands, agreeable to what is ſaid by the Preacher Chap. *xii. 7.* *When the Duſt ſhall return to the Earth as it was, the Spirit ſhall return to God who gave it*, that is to *ELOHIM* (plurally) to God the Father, Son, and Spirit, three, yet one adorable and ever bleſſed God.

VIII. *John v. 17.* Our Saviour calleth God his Father, (*idion*) his proper, or natural Father, as Jeſus is called
God's

God's own Son, *Rom. viii. 32.* or as *John* calls him *Ch. i. 14. the only begotten of the Father*, consubstantial, and co-essential; *ver. 19, 20. working the same Works* the Father doth, and in the same Manner which God worketh them. *Ver. 26. having Life in himself, as the Father hath Life in himself*; a Measure of which at Pleasure he could communicate to others, *ver. 28, 29. and raise the Dead to Life.* Rejoyce then O my Soul in him thy great Creator, who is now become thy gracious Redeemer; be astonished O ye Heavens! He, the almighty He, who stretched you out, like a Curtain, and spans your ample Dimensions, was himself contracted to a Span, and sojourned a stranger on our Earth. He who rightfully called God Father, as being of one Nature with him, did yet vouchsafe such an amazing Stoop of Love for our Salvation, that he was born of a Woman, and became properly the Son of *Mary.*

IX. *Ch. vi. 19.* CHRIST walked on the Sea not by a Power derived from another, but by the inherent Power of his own Divinity; *Peter* also walked upon the Sea, but by a Power derived from another (*viz.*) CHRIST; *Peter* was dependent because a Creature, CHRIST was independent because the Creator: a Creature cannot give, unless it first be given to him, the Creator hath all Blessings centered in himself, underived and infinite. Be comforted then thou weak Believer, and lay hold on the Rock of thy Salvation for Help; what tho' like sinking *Peter* thou art ready to be overwhelmed, by the boisterous Billows of the World, yet look to JESUS, he is near to save, and strong to deliver; ask and it shall be given, trust in him and be saved.

X. JESUS said, *John x. 30. I and my Father are one.* Upon this Declaration the *Jews* charged him with Blasphemy, and went about to stone him, which certainly was right if he was not God; but in *ver. 36.* he vindicates himself, not by denying, but confirming what he had spoken before, and agreeable to this *Ch. xx. 28.* he receives the supreme Titles of LORD and GOD from one of his chosen Apostles, whom he afterwards commissioned and sent forth to preach and propagate the same

to others. *Mark* xvi. 5. which is certainly very difficult to account for, if JESUS CHRIST be not the true God.

XI. When *Lazarus* of *Bethany* was sick, JESUS said, *this Sickness is not unto Death, but for the Glory of God, that God, (or the Son of God who was about to raise him from the Dead) might be glorified thereby.*

To raise from Dust the sleeping Dead
Belongs to GOD alone;
Such Power hath CHRIST our living Head,
GOD's coeternal Son.

That CHRIST is GOD is abundantly manifest from *Ch. xii. 41. These things said Esaias, when he saw his Glory and spake of him.* Which Passage may be illustrated syllogistically thus, He whom *Isaiah* saw *Ch. vi. 1, 2, 3.* seated on a glorious Throne, and adored by seraphic Spirits; the same I say was JEHOVAH the eternal self-existing God, so *Isaiah vi. 3.* But the Son of GOD is he whom *Isaiah* saw in Glory, so the Evangelist the verse above cited, Therefore the Son of GOD is JEHOVAH.—Again ver. 44, 45, the Oneness of the Father and the Son is such, that *he who believeth on the Son, believeth on the Father, and he that seeth the Son seeth the Father also.* And let such remember who degrade the Son they do it to the Father too, and he that speaks a Word against the Son, is as culpable as he that speaks against the Father.

XII. In *Ch. xiv. Gof. John.* Our Saviour is proved to be GOD, by various Arguments, 1st he must be believed in as GOD, ver. 1. *Ye believe in GOD, believe also in me;* impious Arrogation if he was only a delegated GOD; neither *Noah, Moses, Samuel, Job, or Daniel,* ever shewed such a Spirit, or used such Manner of Speech; here he manifestly places himself as the Object of our Faith and Trust. We are called upon by the Prophets and holy Men of old to put our Trust in GOD, *trust in the LORD for ever,* and wo be to him that maketh Flesh his Arm, (that trusteth in any thing besides the LORD) for hereby, and in so doing, *in his Heart he departeth from GOD.* And our blessed Saviour and his Apostles call us

to put our Trust in him (viz.) in the Son of God, and assures us that whosoever believeth in (or trusteth) him shall not be confounded. 2dly, He ascendeth up to Heaven *propria Virtute*, as before for us Men and for our Salvation he came down from Heaven. 3dly, He prepares Heaven, ver. 2. *I go to prepare a Place for you*, and takes Believers to himself, ver. 3, *I will come again and receive you to myself, that where I am there ye may be also*. Comfortable Declaration! who desires any more? what is the most consummate Height of heavenly Blifs, but the Enjoyment of CHRIST, for CHRIST is God. Or 4thly, He is so essentially One with the Father, ver. 7. that he who knoweth the Son knoweth the Father also. 5thly, He heareth Prayer and promiseth an Answer, ver. 14. even when his Body shall be exalted far above the (planetary) Heavens, therefore must be God, filling all things, knowing all things, and working all things after the Counsel of his own Will; for he saith in this, *If ye shall ask any thing in my Name, I will do it*, as the one supreme LORD; for altho' the Apostle Paul writes *Eph. iv. 5, 6*, there is one God and one LORD, yet as the Son's being one LORD, doth not exclude the Father from being LORD, neither doth the Father's being one God exclude the Son from being God, being essentially One. 6thly, The Commandments of God he calleth his, and exhorteth his Disciples to keep them, as the best and most evincing Proof of their Love unto him, ver. 15. *If ye love me keep my Commandments*. 7thly, He promiseth to send the Holy-Spirit, and adds, ver. 18. *I will come unto you*, not in a bodily Form, but in that Spirit which is one undivided Nature with the Father and the Son. 8thly, He promiseth eternal Life to Believers, as being at his own Disposal, having a Right to give it to whomsoever he will. 9thly, That with the Father he will come and make his Abode with them, ver. 23. — *we will come unto him and make our Abode with him*. CHRIST in them the Hope of Glory, and if a Man hath not the Spirit of CHRIST he is none of his. *Rom. viii. 9.* and whosoever is without CHRIST is also without God in the World, for CHRIST is God, and he that hath the Son, hath the Father also. 10thly, Our Saviour said to his Disciples, ver. 27. *Peace I leave with you, my Peace I give unto you*. But what would such an empty Ceremony

remony avail, or how could it counterballance that Weight of Affliction and Woe they were doomed to suffer for his Sake, if he was not God? But he being the very and *eternal* JEHOVAH, that Peace is truly emphatically the Peace of God, which passeth all Understanding, which Gift the World cannot receive, because it knoweth not the Giver; but ye, O happy followers of the bleeding Lamb! know the Benefactor, and rejoyce in the Benefit; yea ye know him *whom to know is Life eternal*, may ye increase in his Knowledge, and grow in his Grace ever more and more. Lastly, to remove all Doubt from the Minds of his Disciples concerning who he was, he saith to them, ver. 29. *now I have told you, before it come to pass, that when it is come to pass ye might believe.*

XIII. Our Saviour said to his Disciples, Ch. xvi. 7. *It is expedient for you, that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you.* What Arrogance and Impiety must this have been in any created Being! for a Creature to say I will send you God, (for such is the Holy-Ghost) and *if I go not away God will not come unto you*; and ver. 14. how could it be reconcileable to any Degree of Piety or the Fear of God, for any Creature to affirm, *he shall receive of mine, and shall shew it unto you*: God receive from a Creature, what? surely nothing Good, except himself had first bestowed it.

What are our Works but Sin and Death
 'Till thou thy quick'ning Spirit breathe?
 Thou art our all, we move and live
 In thee, and from thee all receive.

XIV. In ver. 15. of the same Chap. what an amazing Mystery of the Unity of the Trinity is held forth unto us; *All things* (saith the coequal Son of God) *that the Father hath are mine*: therefore *the Spirit as I just now said*, shall take from this Abundance, from this rich, this inexhaustable Treasury and shall shew it unto you. Ye poor despised Followers of him that was crucified, be of good Cheer, the Lord is on your Side; tho' poor in this World, God hath enriched you with Faith and *made you*
Heirs

Heirs of his eternal Kingdom. Are ye CHRIST's? then all are yours. Do ye believe in him? Be not afraid to suffer with, and for him; great things you have seen and known already, yet will the dear Redeemer shew you greater, or what is all one, his Spirit shall receive from him and make known to you all things necessary to be known, bring to your Remembrance whatsoever the LORD hath spoken concerning you, and shall lead and guide you into the Way of all Truth.

XV. *Glorify thou me (saith the LORD) Chap. xvii. 5. with the Glory which I had with thee before the World was.* And ver. 1. *glorify thy Son, that thy Son also may glorify thee;* for ver. 10. *all mine are thine, and thine are mine.* Where then is Superiority? What a perfect Oneness there shines forth in these Scriptures, and how strongly expressive are the Words of our LORD, of that perfect Equality subsisting among the adorable Persons of the ever blessed Trinity! For in ver. 3. *this is Life eternal, to know thee, the only true GOD, and JESUS CHRIST whom thou hast sent.* This is the Knowledge St. Paul desired to obtain, *Philip. iii. 10. That I may know him and the Power of his Resurrection.* (for Him to know is Life and Peace, and Pleasure without end. And again, 1 Ep. John, Ch. v. 20. — *we know him that is true, and we are in him that is true, even in his Son JESUS CHRIST, this is the true GOD and eternal Life.*

XVI. It is observable that our LORD's Divinity throughout the several Stages of his Life, shone forth with greater Lustre, and the things he did and suffered, struck the deeper Conviction, by how much the more they were attended to; for how exceeding few believed him to be what he really was, when he first appeared in the World; even Mary his Mother who was conscious of his marvellous Conception, and to whom the Angel had foretold what that *holy thing* was which should be born of her, yet remained ignorant in many things, and often treasured up in her Heart what she heard and saw. God well knew how the Wisdom of Man would oppose and carp with so great and inconceivable a Mystery as God incarnate, and therefore in Order to make Way into the
Hearts

Hearts of the Children of Men for the Reception of his Son, he caused it to be declared on the Morning of his Nativity (by the Ministry of Angels) that such a Saviour was born, as was **CHRIST the LORD**. Afterwards when his Fame began to fly abroad, and his Miracles declared him to be more than Man, yet how perversely unwilling were they to own him to be God? Reason would still cry out, *how can these things be*. And altho' the Wonders he wrought, and the Manner of working them, was altogether as mysterious, and incomprehensible to Man's Wisdom, as the Person (God-Man) who wrought them, yet when they were forced to give their Assent to the former, they still denied the latter, and blasphemously ascribed that to the Power of the Devil, which unprejudiced Reason (tho' corrupted and darkened) must needs ascribe to the Power of God. And notwithstanding the whole World did then lie in the wicked One, and few, exceeding few, received, acknowledged and believed in him, yet were there some that did; one could say, *thou art the Messiah thou art the King of Israel*. Others, — *we believe thou art CHRIST the Son of God*; yea *the Centurion and they that were with him watching JESUS, when they saw the Earth-quake, and those things that were done, they feared greatly, saying, truly this was the Son of God*. Here it was that our **LORD's** Divinity shone forth in its strongest Lustre, and like the meridian Sun, darted Beams of Conviction into the Hearts of the most inveterate and gain-saying. And altho' in this degenerate Age many *deny the LORD who bought them*, and the God of this World so blinds their Minds, that the glorious Light of the Gospel of **JESUS CHRIST** doth not shine into them; yet is **CHRIST** precious to all that believe, and is to them *the Wisdom of GOD, and the Power of GOD*, and such convincing Proofs of his Divinity and Equality are held forth in the Scriptures of Truth, that they can joyfully salute him with *Thomas, My LORD and my God*, they honour him as they honour the Father, and can heartily and fervently join with the Church triumphant. *Rev. v. 15. in ascribing, Blessing, Honour, Glory, and Power unto him that sitteth upon the Throne, and unto the Lamb for Ever and Ever*. How illustriously doth the Godhead and Supremacy of **JESUS CHRIST**, shine forth in these Instances following, *Mat.*

xxi. 1, &c. JESUS sent two of his Disciples into a Neighbouring Village, and tells them they should find an Ass and a Colt with her. This he knew when absent; as on the like Occasion St. Mark hath recorded, Ch. xiv. 13. where he told his Disciples they should meet a Man bearing a Pitcher of Water; also John i. 48. *When thou wast under the Fig-Tree I saw thee* (said our LORD to Nathaniel) when absent also. From the concurrent Testimony of these Scriptures, take Comfort O my Soul for thy God, thy Saviour, is evermore a God at Hand, and not a God afar off; *he that keepeth Israel neither slumbereth nor sleepeth; His Eyes are upon the Righteous, and his Ears are open unto their Prayer*: he knoweth thy downsitting and thy uprising; he treasures up thy Tears, thy pious Tears in his Bottle, and notes thy Sighs and Wishes after Holiness in his Book: rejoyce therefore in his paternal Care, and watchful Providence; and acquit thy Self before him in Singleness of Heart and Eye. But what will become of the stubborn Sinner, the impenitent Wretch who still continues to heap up Wrath against the Day of Wrath? What, Ah what will become of the self-righteous, and self-confident, who have no Refuge but beneath their own Shade? Alas! Alas! for the Day cometh, a Day of gloominess and blackness, a Day of gloominess and thick Darkness, wherein JESUS CHRIST (who now in respect to his humane Nature is ascended up into Heaven, there to continue 'till the Restitution of all things; but in respect to his Divinity filleth all things, and takes special Cognizance of every Thought, Word, and Work) shall appear on a great white Throne, summon the Quick and Dead before him, separate the Righteous from the Wicked, for himself and Kingdom; but with Terror not to be conceived will flash Confusion on those Miscreants, who neglected his Salvation, denyed and scorned him, and *would not that he should reign over them*. But to proceed in our Observations; JESUS commanded the Disciples to say, to any that should ask them *what do ye?* the LORD hath need of them; but JESUS was not LORD of these Creatures as Man, but as GOD who is LORD of the Universe, and hath an incontestable Right to every Creature to use it how and when he pleaseth, for *all the Beasts of the Forest are his, and the Cattle also upon a thousand Hills,*

Hills. Now if JESUS CHRIST was not GOD, and as such the Lord and Proprietor of all, how can he be justified in this Proceeding? Good old *Samuel* could appeal to the People, for the Uprightness of his Dealings amongst them, 1 *Sam.* xii. 3. whose Ox have I taken, or whose Ass have I taken, &c. ? but JESUS CHRIST could hardly do this in the Instance before us, considered merely as Man; but on the contrary sends forth his Disciples as Pillagers and Plunderers of another's Right; doubtless such Proceeding is not easy to account for on an *Arian* or *Socinian* Plan. Again, what can we think of the Disciples who were employed in this Affair, or justify the Integrity and Innocency of Men, who tamely submit to Injunctions most unlawful, and without any Objections at all, enter upon Practices unjust, and felonious, and consequently hazardous both to their Characters and Persons; all which is undoubtedly true, if JESUS had no right to send them, which as Man, he certainly had not. But how easily is all this accounted for, if we will receive the plain and artless Truths of the Word of GOD; (*viz.*) that JESUS CHRIST who here sent forth his Disciples, was the co-equal and co-eternal Son of GOD, that all the Father's is equally his, that he is the GOD to whom it appertains, to prepare the Hearts of the Children of Men; and that in the Case before us, he previously prepared the Minds of the Disciples, by taking away every Objection, and working in them a firm Persuasion that it should happen to them according to his Word; which at once manifests to us, what Conceptions they had of JESUS's Divinity and Supremacy; and justifies the lawfulness of their going out on such an Errand. The same Godlike Power appears also in disposing the Hearts of the Owners to send them; upon the bare Word of the Disciples, Men perhaps Strangers to them, and as far as we find, without present Reward, or Promise of one: I am persuaded were we to send or be sent on such an Errand in this our Day the Messengers might return without their Errand; and I think the whole of this Transaction is not easy to account for if we deny JESUS CHRIST to be the true GOD.

XVII. It is written ver. 12. of the same Chap. that *JESUS went into the Temple of GOD, and cast out all them that sold and bought in the Temple, and overthrew the Tables of the Money-Changers, and the Seats of them that sold Doves, &c.* now we do not find that JESUS had any to assist in this; nor was there need for no Man durst oppose him. Why? Doubtless their Hearts fainted in them, and their Spirits sunk; but if JESUS the Son of GOD had not Power to dispose the Heart, it is not easy to say, how so large a Company of Men, whose Interest were all concerned, and whose Practice, long and settled Custom had given License to, and add to this, had the Sanction of all the Tribes of the Children of *Israel* for whose Convenience it was probably first appointed, that coming from the remote Parts of *Judea*, to sacrifice in the Temple, they might purchase the Sacrifice at the Place. I say, this Act is not easy to account for, if the Son of GOD had not the Power to dispose their Hearts; and *such Power belongs to GOD alone*, doubtless therefore if JESUS was not GOD, of this kind *he could do nothing*. Furthermore he declares himself to be greater than *Solomon* who built the Temple and that he himself was LORD of it, being LORD of the Sabbath, for which the Temple was built.

XVIII. Let us yet pursue the scriptural Account of this Mystery a little further. We are assured by the Prophet *Malachi*. that he, whose Forerunner *John Baptist* was, the same was *Messiah*; and we read *Luke i. 16, 17, —many of the Children of Israel, shall he turn to the LORD their GOD.—And he shall go before him in the Spirit and Power of Elias, &c.* which is spoken of *John Baptist*; and he for whom the People is prepared, is called the LORD, viz. the GOD of the Children of *Israel*. Now altho' the Son of GOD in respect to his mediatorial Office, is frequently in Scripture termed LORD, of which the *Arians* and *Socinians* seem to be well enough apprized; yet it is worthy to be noticed, that in such Character CHRIST is not once (perhaps) in the whole Bible said to be made GOD, but is every where described as possessing all infinite Perfections, the Creator and preserver of all things, the sole and supreme Legillator, to whom it ap-

pertains

pertains to reward the Righteous, and punish the Wicked with everlasting Punishment from his Presence and from the Glory of his Power; and such Testimony John Baptist bare of him *Luke iii. 16, 17. he shall gather his Wheat into his Garner, but the Chaff he will burn with unquenchable Fire.* Tremendous Day! when JESUS the Judge shall come, lo! he shall come with Cloues and every Eye shall see him, and they also which pierced him, and all Kindreds of the Earth shall wail because of him. O my Soul! now kiss the Son lest he be angry, and thou perish from the right Way, now heartily embrace him, close in with his Overtures of Mercy, humble thyself before him, thankfully adore his free Grace, and praise him for his Love to thee unworthy; grieve not his Spirit, provoke him not by Carelessness and Disobedience, for if his Wrath be kindled but a little, blessed are all they that put their Trust in him.

XIX. In *Rom. xiv. 10.* it is thus written, — *for we shall all stand before the Judgement Seat of Christ; the Certainty of which saith the Apostle appears from the Word of the Prophet Isaiah Ch. xlv. 23, — as I live saith the LORD, every Knee shall bow to me, and every Tongue shall confess to GOD.* Now that CHRIST is that GOD, is very evident from the Context; and that he is not a titular God, appears most clear from ver. 23. of the Ch. above cited in *Isaiah's* Prophecy, — *look unto me, and be saved all ye Ends of the Earth; for I am GOD, and there is none else.*

XX, We make no scruple of charging the Church of Rome, with idolatrous Practices, because they invoke Saints, Angels, &c. and attribute that to the Creature; which is the sole Prerogative of the adorable Creator (*viz.*) Ubiquity, Omniscency, &c. in being capable of hearing and answering Prayer, which necessarily supposes them all-knowing, all-filling, and all-sufficient; and without Doubt we are abundantly supported in our Charge of Idolatry, not only against these, but all who presume to worship any other besides the supreme God, from the concurrent Testimonies of all the Patriarchs, Prophets, and Apostles. But *St. Paul 1 Cor. i. 2.* styles himself an Apostle to all in every Place, who received JESUS as their LORD, and made him the Object of their Faith and

and Prayer. Now if the LORD JESUS must be invoked in Prayer, either he is God, or we are as much guilty of Idolatry, as either the blind Papist, or the poor benighted Pagan. This Point has always gravelled the *Arians* and *Socinians*, and hath often drove them to the most wretched Shifts of Evasion. *Francken* a great Stickler for the *Socinian* Tenets, yet could not agree with *Socinus* himself in this very thing. *Socinus* urged the many Texts that expressly command Honour and Worship to be given to the Son of God; and the various Instances in Scripture where he had been worshipped; but *Francken* honest to his Principles, insisted that if the Son was not equal to the Father, no religious Worship ought to be rendered to him at all; and accordingly refused it; and advanced this Argument to prove it Idolatry; (viz,) "As
 " great a Distance as there is between the Creator and
 " the Creature, so great ought the Difference to be be-
 " tween the Honour that is exhibited to the one and to
 " the other; but between the Creator and the Creature
 " there is the greatest Difference whether you respect
 " Nature and Essence, or Dignity and Excellency; and
 " therefore there ought to be the greatest Difference
 " between the Honour of the Creator and the Creature,
 " but the Honour that chiefly is due to God is religious
 " Worship; therefore this is not to be given to a Crea-
 " ture, therefore not to CHRIST whom you confess to
 " be a Creature, and deny to be any thing more." Which manner of Reasoning so pinch'd *Socinus*, that he was driven to a *Ne plus-ultra*, and forced to cry out, "I
 " am as certain of the Truth of my Opinion, as I am
 " that I hold this Hat in my Hand." To whom *Francken* replied, "your Certainty Sir, cannot be a Rule of
 " Truth to me and others, since another Man may say,
 " he is as certain of his Opinion." Now if it can be clearly proved that the Son of God, is not equal to the Father, it is certainly some Degree of Idolatry to render him the Honour due to God; but if he can be demonstrated to be one with the Father, then we safely may, say we must honour him, as we honour the Father.

XXI. In St. Paul's 1 Ep. Cor. x. 9. we read, —
 "let us tempt CHRIST, as some of them also tempted; and
 were

were destroyed of Serpents; alluding to *Numb. xxi. 6.* where *Moses* calls the God tempted *ELOHIM*, in ver. 5.; and in ver. 6. *JEHOVAH*; to tempt *CHRIST* therefore, is to tempt God, the *LORD*, *JEHOVAH*. What then will become of those who dare to make Jests on the Son of God, and deny the *LORD* who bought them? O! that the dear Redeemer who is now become the Object of Scorn and Derision to the Infidels, of our Age and Nation, would give them Repentance unto Life; that now while it is called to Day, they may look unto him whom they have pierced by their blasphemous Speeches and by their Ridicule and Banter have put to open Shame. O! might they now mourn for him, as one mourneth for his only Son, and be in Bitterness for him, as one that is in Bitterness for his first-born. Again, the Apostle *Paul* tells the *Corinthians xii. 28.* God (saith he) hath set some in the Church, first Apostles, secondly Prophets, thirdly Teachers, after that Miracles, &c. &c. and the very same he attributeth to *JESUS CHRIST*, *Eph. iv. 11.* in Consequence of his ascending up into Heaven: so that without any Distinction, or intended Distinction the holy Scriptures ascribe the same Work, the same Prerogative and the same Perfections to the Son in his divine Nature, which are the sole and incommunicable Properties of the one only true God; which is very unintelligible if *JESUS CHRIST* the Son, be not essentially one with the Father.

XXII. It is remarkable that *St. Paul* wisheth his beloved *Corinthians* no Grace but that of the *LORD JESUS CHRIST* *Ch. vi. 23.* but in whatsoever Sense we understand the Word Grace, what a bare dry Compliment must this be, and what an insignificant thing if he was not God? Again *1 Thess. i. 1.* Grace is wished to that Church alike from the Father and the Son, without any Sign of Superiority in the Father, save that Mention is first made of him in the Order of Words; nor indeed doth it appear from *Paul's* Pen, that any such degrading Thoughts of *JESUS CHRIST* (whom he seems delighted in speaking of) ever had Place in his Heart. For again, *Ch. iii. 11.* he prays that God, the one true and living God; even the Father and *JESUS CHRIST*, would direct his

his Way to his beloved *Theſſalonians*; not *they*, as ſo many Gods or ſo many Guides, but *he* the one God, Father, Son, and Spirit.

XXIII. Our laborious Apoſtle, foreſeeing what Oppoſition, the Doctrine of an incarnate God would meet with, from the wiſe and gainſaying World, cautions young *Timothy* to beware, and like a good Soldier of JESUS CHRIST to maintain his Ground againſt his Adverſaries; yet not by the ſubtle Sophiſms of wordly Wiſdom, falſly called Science; but by a ſtedfaſt adherence to the Truths he had been taught; the Pillar and Foundation, or Ground of which is (ſaid he) *1 Tim. iii. 16. God manifested in the Fleſh, juſtified in the Spirit, ſeen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory; which without Controverſy, is a great Myſtery.* And is this great Myſtery the Ground of Truth? then O my Soul ſubmit, humbly, and gratefully ſubmit to what the infallible Oracles declare, infinite Goodneſs hath done; and ſince God came down and was a Man, that I a Man might be exalted, and made little leſs than God, O may I never act any thing unbecoming ſuch an exalted Station, or that may tend to unfit me, for his heavenly Kingdom. Bleſſed JESUS, as thou haſt condeſcended to take my Nature, make me (an unworthy Creature) according to thy immenſe Goodneſs, to partake of thine; I believe in thy myſterious Incarnation, thy ſpotleſs Life in which thou didſt fulfill all Righteouſneſs, and in thine all meritorious, ſin-atoning Death: yea LORD I believe help thou mine Unbelief.

XXIV. In the firſt Chap. to the *Hebrews*, there are many ſhining Proofs of our Saviour's Divinity, 1ſt. *He is the Brightneſs of his Father's Glory, and the expreſs Image of his Perſon.* 2d. *He is the only begotten Son of God,* ver. 5. 3d. *He muſt be adored* ver. 6. and that by Angels alſo. 4th. *He is expreſſly called ELOHIM, that is God,* ver. 8. and altho' the Creature is ſometimes ſignified hereby, either Angels, or Men, as Parents, Magiſtrates, &c. nevertheless when ſo applied, it is uſed plurally, as *Pſ. xcvi. 7. worſhip him all ye Gods,* and *Pſ. xxii. 6. I ſaid ye are Gods;* but wherever in the ſacred Writings (as in this Place) it is attributed

attributed to one Person, it signifieth **GOD**, who has no Rival, or Competitor, neither will give his Glory to another. 5. He created the Heaven and the Earth ver. 10. therefore he is **GOD**, for who made and created these? Did not my Hands stretch out the Heavens, and lay the Foundations of the Earth? saith the **LORD**. 6th. He is always the same immutable and immortal, ver. xii. 7. He with the Father ruleth and governeth the World and all created things.

XXV. It has been often urged by the *Arians* and *Socinians* that the Father's Superiority is manifest from *Heb. ii. 10.* because it is written, *it became him for whom are all things, and by whom are all things in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Sufferings.* Which is indeed spoken of the Father; yet the like is spoken of the Son *John i. 3.* *all things were made by him, and without him was not any thing that was made;* and *Coloss. i. 16.* —for *by him were all things created that are in Heaven &c. and he is before all things, and by him all things consist.* So that whatever Force it may be supposed there is, in the former Passage to prove the Supremacy of the Father; the last Text cited, is equally forcible (*if not more so*) in proving the Supremacy of the Son.

XXVI. In Chap. iii. 7. to the *Hebrews* we read, *wherefore as the Holy-Ghost saith to Day, if ye will hear his Voice:* which is cited from *Pf. xcv. 7.* where the Voice speaking by the Prophets to the People of Israel, is in this Place called the Voice of **CHRIST**; hence it appears that the Son of **GOD** sent the Prophets to instruct the People in the Days of old; therefore the true **GOD**, who alone had right to send Teachers to his Church and People. Also *Isaiah vi.* it is recorded how **CHRIST** sent that Prophet to teach his People, compared with *John xii. xli.* And the same **GOD** who sent forth the Prophets of old, in the Days of his Incarnation sent forth his Apostles also to preach, and publish his Gospel, and disciple all Nations; and even to this Day still continues to call, appoint and thrust out whom he will to teach and instruct his People in the Knowledge of such things as belong to their Peace.

Again the Divinity of the Son of God held forth in the above Scripture may be proved on this wise.

He whose Voice David exhorted the People to hear *Pf. xcv. 7. 3.* was JEHOVAH, as appears from the proceeding Verse.

But the Son of God is he whose Voice David exhorted the People to hear, as the Apostle testifies in this Place.

Therefore the Son of God, even JESUS CHRIST, is JEHOVAH, the true and eternal God.

XXVII. That JESUS CHRIST in respect to his divine Nature is JEHOVAH appears plain from the following Scriptures. In *Heb. xii. 25. 26.* St. Paul represents CHRIST speaking in Majesty on Mount Sinai, and shaking the Earth with his Word, when the Law was delivered from thence to the People; and in ver. 25. he stirs them up to Obedience, saying, *see that ye refuse not him that speaketh: for if they escaped not who refused him that spake on Earth, much more shall not we escape if we turn away from him that speaketh from Heaven,* (that is who came from Heaven to speak unto us even JESUS CHRIST. ver. 26. *whose Voice then shook the Earth* when he delivered the Law, and enforced it with this Sanction. — *I am the LORD thy God. (Ego sum JEHOVAH Deus tuus)* He therefore that delivered the Law, is the same that delivered the Gospel also. But JEHOVAH delivered the Law therefore JESUS CHRIST who delivered the Gospel is JEHOVAH. I may add to the former Observation, what the blessed Apostle saith of our Lord in *Heb. xiii. 3.* that, — *JESUS CHRIST is the same Yesterday, to Day, and for Ever;* which the Learned well know is imported in the incommunicable Name JEHOVAH, and is accordingly defined by St. *John Rev. i. 4.* — *which is, which was, and which is to come.* But if JESUS CHRIST be the same Yesterday, to Day, and for ever, (that is from Everlasting to Everlasting,) surely he is the one true God, for Eternity and Immutability, are the essential Properties of God, as appears from *Heb. i. 10, 11, 12.* and *Rev. i. 8.*

XXVIII. A learned Commentator observes on the Miracles wrought by our LORD, as recorded by the Evangelists, that they were wrought not by a derived, but an inherent Power subsisting and exerting itself in a Manner as much more eminent, than that in the Prophets, Apostles &c. as the Dignity of his Person transcended theirs; His being inherent and communicative theirs derivative and terminating in the thing wrought:—*for he had Life (and Power) in himself.* It is remarkable that Devils and Evil Spirits fled before him, feared, and confessed him; —*we know thee, who thou art, the holy one of God.* Therefore says a certain writer (a little too keenly) they who disbelieve the Son of God, and deny him to be the true God, are worse than Devils; and will be constrained to own their Obstinacy and Pride when it will be too late to wish they had been more wise.

XXIX. Let it further be observed, that when our Saviour called his Disciples, *Simeon and Andrew, James and John the Sons of Zebedee*, that without any Hesitation they forsook their Vocations and followed him; no Doubt a secret Impulse accompanied his Word, which loosened their Hearts from temporal, and fixed them on eternal Things. O thou blessed Jesus let me ever find thy Word, thy blessed Word, read, preached, &c. to me, accompanied with the like Power, that my Heart and Affections may be weaned from this World, and immovably fixed on Things above. Again, our Saviour speaking of the Perdition of *Judas, John xiii. 18.* which he foreknew (saith) *I know whom I have chosen.* In which two things are observable, 1st. Our Saviour's Knowledge of the Elect. 2d. That he himself did elect them. Again *Rev. i. 1.* JESUS CHRIST sent and signified by his Angel unto his Servant *John.* But is not he who calls the Angels his own, and commissions them at his Pleasure to execute his Will, the God of Angels? Doubtless.

For, He who calls the Angels his, and detaches them as Heralds at his Pleasure to perform his Will, I say he that doth this is God, even JEHOVAH, *Pf. civ. 4.*

But JESUS CHRIST doth this *vide supra.*

Therefore JESUS CHRIST the Son of God, is JEHOVAH, the very, and the true God.

XXX. In

XXX. In the 8th Chap. of St. *John's* Gospel ver. 58. our Saviour said to the *Jews*, — *before Abraham was I AM*. It is evident our LORD did not speak here of his Humanity, for in ver. 56. he saith, *Abraham rejoiced to see my Day, and he saw it and was glad*. To which the *Jews* answered, — *thou art not yet fifty Years old, and hast thou seen Abraham?* this they spake considering him merely as Man, in which Sense it was not true. To this mistaken Notion of him, our LORD replies, — *verily, verily I say unto you, before Abraham was I AM*, referring undoubtedly to his Divinity, not being true in any other Sense. And this is yet strengthened and confirmed by our Saviour's Manner of Speaking; he doth not say, before *Abraham* was I was, but *I AM* (*Ego eimi*) always the same, God over-all. He therefore that was the God of *Abraham*, *Isaac*, and *Jacob*, is also the God of the true Christians of every Kindred, People, Nation, and Tongue; and he that was the Saviour of *Magdalene*, *Saul*, and all the penitent Publicans, that came unto him, was also the Saviour of *Abraham*, *Isaac*, *Jacob*, and all that came for Salvation to him from the Beginning of the World; for *there is not Salvation in any other*, and the same LORD who is over all, is alike good to all that call upon him, and is a Saviour now as well as heretofore, to every poor contrite hearted Sinner; for *JESUS CHRIST is the same Yesterday, to Day, and for Ever*. O that every conscious Offender may from an humble Confidence, in what *JESUS* our LORD hath done and Suffered for us, seek to him as the best, and surest Refuge. Ye Murderers, who by your Sin and Disobedience have crucified the LORD of Glory, get ye, get ye with the utmost Speed to the City of Refuge, the Pursuer of Blood is at your Heels; the Law of God is full against you, what can ye answer? the Justice of God is inflexible and remorseless what can ye do? haste ye, haste ye, get up, get up quickly to the strong Hold, cry to, follow after, believe in, lay hold on the Friend of Sinners; plead his Blood, put on his Righteousness, catch his Spirit, bear his Cross, and tread in his Steps, hark! he calls you, lo! he beckons you away, see how lovely he appears, *white and ruddy the chiefest among ten thousand; his Head is*

as the most fine Gold, his Locks are bushie, and black as a Raven; his Eyes, are as the Eyes of Doves by the Rivers of Waters.

O that my JESU's heavenly Charms, might ev'ry Bosom
move,
Fly Sinners, fly into those Arms, of everlasting Love.

XXXI. Blessed *John* in *Rev. i. 6.* addresseth himself to the Churches, to whom he wishes *Grace and Peace from JESUS CHRIST*, and presently after recounting some of the exceeding Benefits that accrue to Believers, from the shedding of his Blood, he ascribes to him *Glory and Dominion for Ever and Ever*. Perhaps this Passage carefully read and considered, shines forth as illustriously in Proof of the Unity of the Trinity, and the Equality of the Son of God, as most others in sacred Writ. —*Grace be unto you, and Peace, from him which is, and which was, and which is to come.* This I suppose is allowed on all Hands to refer to the Father, the Supreme God; the Fountain of Deity (as some improperly speak) —*and from the seven Spirits, which are before his Throne, (i. e.) the Holy Spirit* in his various energetical Operations in the World, and on the Hearts of the Children of Men, as being the sole Fountain of divine Light and Life. —*and from JESUS CHRIST, who is the faithful Witness, &c. —and who hath made us Kings and Priests unto God, and his Father.* It is observable, that Grace and Peace is prayed for (for this is undoubtedly a Prayer) from Father, Son, and Spirit, without any the least Distinction of Superiority in one more than another, except that the Father stands first in the Order of Words; a thing which is plain was never intended by way of greater Eminency or Distinction; for the Spirit is in the Order of Words here placed before the Son; whereas in most other Scriptures the Son is placed in Order before the Spirit. Therefore the Father is the Object of Prayer, the Son is the Object of Prayer, and the Spirit is the Object of Prayer. Now Prayer is a religious Exercise wherein we acknowledge our Dependency, and ascribe every suitable Perfection to the Object prayed to, that our Necessities require, in the most eminent Manner; and it is in this Act that God is more especially

ally tenacious of his Right, and will admit no Rival ; there seems clearly therefore, an indivisible Union in the sacred Three. Again, *Grace and Peace* is prayed for to the Churches, but as has been before observed, any *Grace* that is not the *Grace of God*, or any *Peace* that is not the *Peace of God*, would avail little to the Church, nor will any Believer pray for *Grace and Peace* from any other than God. Again ver. 6. —*to him be Glory and Dominion for Ever and Ever. Amen.* —*to him*, if the *Doxology* be ascribed to the three Persons before mentioned, it is a corroborating Proof of their Oneness, three yet One : if it be confined as having reference only to the last, it makes for the Divinity of JESUS CHRIST with all the Force one could desire or wish, for herein *the Son is honoured as the Father*, for what more can we ascribe to the Supreme, than *Glory and Dominion*, or what Duration can be longer than *Ever and Ever* ? Nor is this the only Passage in this divine Book where the highest Worship is equally paid to the Father and the Son ; for could we possibly suppose that *John* spake not this by the Spirit of God, but as a mere Man in Extasy, or as our Moderns would rather call it in a Fit of Enthusiasm ; I say could we suppose this, yet we meet with an Objection more difficult and insuperable in Chap. v. 10, 11, 12, &c. where *John heard the Voice of many Angels round about the Throne, and the Beasts*, (spoken of in the preceding Chap.) *and the Elders, and the Number of them was ten thousand times ten thousand, and thousands of thousands* ; and yet this innumerable Company had but one Voice (as it were) and did perfectly accord in the same heavenly Employment, —*saying with a loud Voice, worthy is the Lamb that was slain*, (viz. JESUS CHRIST) *to receive Power and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.* And it is worthy to be regarded, that the same Honour, Glory, Power, &c. that is here ascribed to the Lamb, is in the preceding Chapter, in that most elevated, exalted, and extatic Act of divine Adoration, (the very Reading of which can hardly fail of awakening in us the Spirit of Devotion) ; I say in that Act of Worship the same Honour, Glory, and Power is ascribed to God in that awful and solemn Sort as is recorded ver. 8. and following, —*the four Beasts rest not Day and Night,*
saying,

saying, *Holy, Holy, Holy, LORD GOD Almighty, which was, and is, and is to come. And when those Beasts give Glory, and Honour, and thanks to him that sat on the Throne who liveth for Ever and Ever : the four and Twenty Elders fall down before him that sat on the Throne, &c.* Where it is again remarkable, that as the Worship is the same that is here paid to him that sat on the Throne, and to the Lamb ; so also the Worshipers are the same ; the four Beasts and the Elders, being engaged in both Acts. And not only these, but —*every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, (John heard) saying, Blessing, and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb for Ever and Ever. And the four Beasts said Amen.*

XXXII. It is Time I close my Observations with this final One ; that a great Number of various other Scriptures, might yet be produced to illustrate this glorious and important Truth, the Equality of the Son of God ; and some of them perhaps more to the Purpose than those I have cited ; but what Necessity is there of seeking the Source of Day, *the Sun*, by the Light of a Candle, surely none at all ; neither need we to tear and tender the sacred Text in Order to find out that, which stands written, (as it were) with a Sun-Beam in almost every Line and Page. Let the subtle Adversaries of this Truth puzzle their Heads, and set their Hearts to work to evade it's Force ; let them rack and torture the holy Word, to make it confess, what it knows nothing of, or extort such forced Constructions as the Holy-Ghost never intended ; I say let the Adversaries of Truth do this ; it's Advocates need no such Arts and Shifts. Truth, like Day Light will diffuse its Brightness, and shine forth with inimitable, and irresistible Lustre thro' the thickest Glooms of Error, Falshood, and wrong Judgment. The adorable Redeemer, will after all appear to be, what he is declared in the holy Scriptures ; and altho' many deny him, *yet he abideth faithful, and cannot deny himself*, nor ever cease to be, what he hath always been, **Jehovah**, the mighty God, the everlasting Father, God over all, God with us, **LORD GOD**, true God, great God,

GOD, blessed for evermore, Almighty, LORD of Glory, King of Kings, LORD of LORDS, Alpha and Omega, the Beginning and End, First and Last, &c. &c. &c. And let those Gentlemen, who seem to start at making the Son of GOD the Object of divine Adoration, and cry out Idolatry, take heed lest they have greater Cause to start and shudder, and incurr a heavier Doom, by denying the LORD who bought them, and accounting the Blood of the Covenant an unholy thing. Let such remember what was the miserable End of *Arius* the Arch-Heretic, and Propagator of this damnable Heresy; how nearly did it resemble that of *Judas Iscariot*? For having by Subtily and Cunning, insinuated his Doctrine into many of the eastern Bishops, (the chief of whom was *Eusebius* of *Nitomedia*) who was so powerful an Advocate for *Arius* and his Party; that having procured the Banishment of *Arbanasius*, he essayed forcibly to bring *Arius* into the Church of *Alexandria*. This Design being made known to *Alexander* the Bishop of that Place, he grieved much; and prayed the LORD to prevent it; which accordingly he did; for the Evening before, being Saturday, *Arius* attended with his Friends, passing thro' the Street, enquired for a Place of Ease, to which being led, his Spirits suddenly failing, he fell headlong, burst asunder, and immediately expired. †

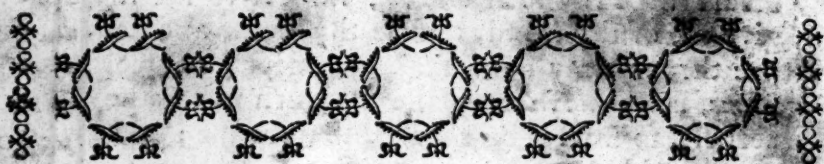
Upon the whole may it ever be my highest Satisfaction, and the continual Disposition of my Heart to sit with *Mary*, at the Redeemer's Feet; to humble myself before him, and make him my only Refuge in the Time of Trouble; may it be the perpetual Breathing of my Soul, *that I may be found in him*, his Blood my only Plea, his Righteousness my acceptable wedding Garment; that I may not be found *having mine own Righteousness, which is of the Law, but that which is through the Faith of CHRIST, the Righteousness which is of God by Faith*. May I become more and more acquainted with him; let my Fellowship be with the Father and with his Son JESUS CHRIST, *until his Blood shall have cleansed me from all Sin*. O thou blessed Saviour of the World, who art the very and eternal God; filling all things with thy Immensity, fill, O fill my

my Heart with thy rich Grace ; impart to me thy Spirit, give me of thy Mind, diffuse thy divine and heavenly Nature through my Soul, make me meet for thyself, and *live in me, and walk in me*, while I sojourn in this howling Wilderness, so shall it be a Paradise unto me ; blest with the comfortable Sense of thy Presence I shall live happily, and die triumphantly ; for,

If thou my Saviour art but nigh,
 Chearful I live and joyful die ;
 Secure when earthly Comforts flee,
 To find my happy all in thee.

Let it then be called Idolatry, to confess and contend for the Godhead of JESUS CHRIST, and as supreme LORD to pray unto him, and worship him with an holy Worship ; by his Grace shall it ever be the great Business and Concern of my Life, to adorn his Gospel, confess his Power, rejoyce in his Salvation, and humbly, patiently, and perseveringly to bear his Cross. And I shall esteem it a peculiar Favour granted by him, if in my last Moments, I may be permitted to speak of his Goodness, and close my Eyes with that fervent Prayer breaking from my Lips which closes up the sacred Canon, — *Come LORD, JESUS, come quickly. Even so, Amen and Amen.*






A N

ESSAY

TO PROVE

That the DIVINITY of JESUS CHRIST is the
strongest Motive to Love and Obedience,
&c.

 *THE* Foundation can no Man lay, than that which
is laid, which is JESUS CHRIST. Nor is there
Need of any other, for *he is a Saviour to the*
uttermost, for all that come to God by him He is
the chief Corner-stone, and truly *precious to all*
that believe in him. And who that hath tasted how gra-
cious the LORD is, and hath cast the sure Anchor of their
Hope in the precious Blood of the Son of God, are not
touched with a feeling Concern, for the sinking Honours
of the dear Redeemer, and a tender Regard for the true
Worship of him, in whom all fullness dwells, and whom to
know is *Life eternal.* It is certainly high Time for the
Soldiers of CHRIST to arise, and *put on the Armour of God?*
not only to oppose *Principalities and Powers &c.* but to
vindicate that, which alone can give them strong Conso-
lation in Life, make them victorious in Death, and
give them (thro' his Death and Sufferings) a firm and
indubitable

indubitable Title to endless Felicity; even the Divinity and Equality of the Son of God; the Subversion of which fundamental Tenet, is in this corrupt and degenerate Age attempted and prosecuted, (under the specious Name of Reason;) with Sophistry and Cunning, sufficient if it were possible to deceive the very Elect. These pernicious Principles which are now become the Darlings of our Time; were long since baffled and set aside, by learned and pious Men; who (as they were well able) weighed the most forcible and weighty Arguments the *Arians* could produce in favour of their Tenets, and *found them wanting*. Notwithstanding they are now again revived, and recommended by Men of great Name and Figure in the learned World; and on this Account these shocking antiscriptural Doctrines creep the more successfully upon the Unguarded, unhinge their Thoughts, and spread universal Confusion on their Minds. Hence it comes to pass, that Doubts, the most surprizing and disquieting have arisen in the Minds of some, they are utterly confounded and bewildered in their Hearts, as having no Refuge whereto they may resort, to take Shelter from that threatening Storm their poor conscious Minds tell them is ready to break upon their guilty Heads; the Joys they seemed ready to pluck from the Tree of Life, are strangely withered and decay'd; the small Hopes they had just entertained of finding Acceptance thro' the well beloved, are much impoverished, and the common Faith they had in the great Propitiation is quite unsettled. How fore a Trial must this be in the Day of Gloom! not to know where to fix the groundwork of a solid and steady Hope of Salvation! Oh! how uncomfortable to a poor trembling Sinner; who is still fluctuating and wavering, suspecting and fearing on every Hand. O that every one of these, who have been thus miserably confused and unsettled, might henceforth so fix the Eye of their Faith, on the crucified JESUS, that they might no more by giving Heed to seducing Fables, and the Doctrines of Men, turn away from the Simple, and plain Truths of the Gospel of the blessed God, or be carried away from that Hope, which is, as an Anchor to every believing Soul, lively and full of Immortality, begotten in them thro' the abundant Mercies of our God, to whom be Glory and Power World without end.

Indeed

Indeed it must be owned, the Manner of God's Existence, the eternal Generation of his only Son, the ineffable Procession of the Spirit &c. are very nice and tender Points, and without Controversy *great is the Mystery of Godliness* which is founded thereon; but the Question ought not to be, what faith Reason on this Head, or how can these Mysteries comport with Reason? But hath God revealed it? Cannot Reason disprove the Verity of the Scriptures, but as far as we can judge they may be true? Then it undoubtedly becomes us to believe, tho' there may be Reasons, Circumstances and Modes which cannot be brought down to the Level of our weak Understandings.

That God is an infinite and incomprehensible Being, is a Proposition that no wise Man will cavil at; for could we grasp the divine Perfections, and comprehend his Nature and Manner of Existence, he must cease to be what he is. This easy and universal Concession, should methinks stop all hasty Conclusions of what can, or cannot be, in respect to him, whom we are able to know so little of, and bials all humble Enquirers who profess to believe God to be infinitely wise, and acknowledge his Sovereignty over them, cheerfully to acquiesce in, and gratefully to receive the Discoveries he has made of himself, who perfectly knows his own Nature, and as he is Truth itself, 'tis impossible he should deceive us. And as God is infinitely wise and good, he may (prompted by his Love) reveal things far above the Reach of our feeble Capacities, and as Lord and Governor of the Universe command our Assent to them, as Expressions of our Submission and Obedience. And does it become us to withhold such Assent because there are Difficulties in such Revelation we at present are not able to reconcile? If so we must not only discard and reject all divine Testimony, but also the Things we are most conversant with, few of which, we are able clearly to describe, and demonstrate how, why, and whence they are; and at this Rate what will become of all divine Faith? I mean that Faith by which we give our Assent to the Truth of any Proposition, on the Credit and Veracity of him or them that deliver it; for to see Things in their own Light and Evidence, is not properly believing it being necessary to the
very

very Nature of Faith, that the Credit of the Testimony, be the Reason of our Assent. Consequently, if I deny my Assent to any Proposition which is revealed by God, because I have no clear Idea of it's Connection with pre-conceived Notions; I slight his Authority, and call in Question his Veracity, which is the only Ground of my Assent in this Case; and hence (as the Apostle observes) make God a Liar because I believe not the Record he hath given.

For though I have a general Knowledge of what is to be believed, before I can assent to it, which is conveyed to me by the Testimony of God in his Word, concerning any particular Proposition; yet this is far from being comprehensive: for had I a perfect and adequate Knowledge of it, there would remain nothing unknown, to be testified or received as Matter of Faith; and then my Assent to any Truth, would not be due to the divine Testimony alone, but to such other Evidences as are intirely foreign to the Notion of Faith, and subversive of it.

Hence it appears that the Difference between Matters of Science and Faith, is not that we cannot at all be certain of the latter, as well as the former; but only that our Knowledge is less distinct and clear, for our Certainty depends on the divine Testimony, and therefore whatsoever God has revealed, should be received as Truth, with the same Readiness of Mind, as if we saw the very Manner how it was, and could demonstrate it in every particular. All the World must necessarily own, that a thing may be, and we may know it to be, when yet we cannot account for the Manner of it's Being, or how it should be: therefore, if in the eternal Generation of the Son of God, there be Mysteries unfathomable, and that transcend our Conceptions; yet this is no just Ground to reject them, since it may be true, tho' we know not how; nor will it all be any Stain to our Characters, that we are but Creatures, and have not infinite Capacities; it will certainly be no Impeachment of our Wisdom and Prudence to embrace the great Doctrines of Christianity in their Simplicity (*i. e.*) as purely revealed. For it is no Wonder if a supernatural Revelation speaks incomprehensible Things of God, who is infinitely ex-

alted above all the utmost Stretches of our Imaginations ; nor should the common Maxims of Philosophy, (the imperfect Measure of finite Beings) be rashly extended unto him, unless we perfectly knew his divine Nature, and how to apply them. But alas how soon are we gravelled ! how dim is our Knowledge of the Most High ! the brightest Idea we can form of God, is vastly, infinitely inferior to him ; which Consideration should check all hasty Conclusions concerning his glorious Majesty, the Manner of whose Existence far exceeds the Fathom of all created Intellects. Now the Doctrine of the eternal Generation of the Son of God, is quite undiscoverable by the Light of Reason, nor do I know what can be offered in the whole Compass of Nature that may give a suitable Resemblance of so sublime a Mystery, so as to assist us in conceiving of it, any further than that it is revealed, and may be possible as far as we know ; and if what we do not know to be impossible, and all the World by their utmost Skill and Art, cannot prove to be a Contradiction, appears to be testified by any Person of Credit and known Integrity, of whose Veracity we can entertain no Manner of Doubt ; we cannot with any just Reason refuse to give our Assent : but such is the Case before us, if we allow the Scriptures to be the Word of God.

It is objected that the Son's Generation, Incarnation, &c. cannot be so explained as to be clear and adequate, and level to our Capacities ; and therefore must be rejected as absurd, impossible, or Contradictory. It is answered, this can by no Means follow, unless every thing is so that we cannot distinctly conceive, & plainly account for ; which is such a Degree of Scepticism, as one can scarcely believe any Man of common Sense can be drawn into ; for at this Rate we must believe nothing, because in Fact, we can fully comprehend nothing. Do we know of what an Hair of our Head consists ? Or understand how it grows ? Can we comprehend the intrinsic Nature of a Blade of Grass, or tell how it opens from the Seed, expands and forms itself into it's Shape and Size ? Can we describe how it assumes one Colour or sends forth this Scent and not another ? Are we able to discover how the Particles of Matter cohere ? Or can we fathom what Matter is ? Suppose then the all wise Creator had in the
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sacred Scriptures, while he discovered himself unto us, vouchsafed to treat on these Things, disclosed their hidden Nature, discanted on their mysterious Properties, and Existence, defined what they are, or displayed their several Wonders; can we suppose this would have been level to our Capacities, or reaching above, seem contrary to our Reason? Would it not be said of every Flower of the Field, as of it's great Creator JESUS CHRIST, *the Light shineth in Darknes, but the Darknes comprehendeth it not*: and as our blessed LORD said to *Nichodemus*, *If I have told you earthly Things and ye believe not, how will ye believe if I should tell you heavenly?* Why then should we call the divine Veracity in Question, or be unwilling to believe, what he has revealed of himself, whose incomprehensible Nature, and Manner of Existence we are no more able to pry into, than to stop the Course of the Sun, or extinguish his refulgent Beams. Cease then to soar proud Mortals! nor extend the Line of your Understanding beyond it's proper Bounds: shall finite judge infinite, or Man say what is right in GOD? It is easier for the crawling Worm to solve the hardest Problem in *Euclid*, than for Man to comprehend the Mysteries of GOD; yet Man, *vain Man would be wise, tho' born as the Wild Asses's Colt.* Job. xi. 12.

Having in the preceeding Part of this Pamphlet collected and compared a sufficient Number of Scriptures; and advanced there from Arguments weighty enough, to convince every unprejudiced Mind of the Divinity and Equality of the Son of GOD; I shall in this Part (omitting all other) prosecute this one Consideration, that the Divinity of JESUS CHRIST is the strongest Motive to Love and Obedience.

It is much to be lamented, that not only those who are warmly engaged in propagating the pernicious Principles of Arianism, whose Interest it is to lull all asleep that might oppose them, and quash every Thing that moves to interrupt their Progress; but some Persons of a serious Taste and upright Intention, either from a mistaken Charity, that would think no Evil, where there is just Occasion, or a too great Supineness in the Cause of our gracious Redeemer, have been too ready to countenance a Notion, that the Doctrine of his Divinity, is a
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Point of mere Speculation ; and whether embraced or not, can be of no great Importance to holy Living. This seems almost to have grown into a Maxim among some ; and it must be owned is admirably well adjusted to introduce a new Religion : for if it meets with no timely Check, it will intirely obscure the Glory of CHRIST, and sully all the bright and necessary Truths of revealed Religion ; reduce us to the Glimmerings of natural Light, and pave a Way for the moral Duties of civil Righteousness, and common Honesty, to be the only Criterion of a Christian : so that we shall no more see any Necessity for the Merits of CHRIST, nor place any Affiance in his Blood who can *save to the uttermost*, and who will be ever *precious to them that believe*.

I would have none to entertain the least Jealousy, that I am here pleading against the Practice of true genuine Morality ; or that Holiness, Charity, Purity, and Righteousness of Life, which the Precepts of Christianity so strictly bind upon us ; and which all who are not drench'd in Sensuality, and the thickest Darknes of Error, must acknowledge to be their indispensable Duty : no far, far from it ; my Design is only to prevent any low and mean Sentiments of divine Truths from creeping insensibly upon the Minds of the Unwary, to the Disparagement of the christian Revelation, the Encouragement of Infidelity, and at last the introducing of Confusion, and every evil Work among us. And whatsoever some may pretend in Vindication of so cold and lifeless a Concern for the Fundamentals of the Christian Religion, I dare say no plausible Reason can be given why even our natural Obligations as Creatures, are not equally strong upon us to believe what God reveals, and entertain his Truths as worthy of all Acceptation ; as well as to practice what he has commanded : the Authority is the same, and why should we not with the same ready Chearfulness comply ? So that if we assent to the inspired Writings, and own their sacred Authority, we cannot possibly excuse ourselves, either from being dull in not seeing our Duty ; or forward and wilfull in not yielding to the Conviction. How frequently is it inculcated in the Word of God, and vehemently urged upon us, *to examine whether we are in the Faith ; to continue in the Faith ; to strive together for the Faith*

of the Gospel; to hold fast the Profession of our Faith; to contend earnestly for the Faith once delivered to the Saints; to be sound in the Faith, &c. All which, afford a clear and lively Evidence, not only that some particular important Truths of the Gospel were believed, and religiously retained in the Churches of CHRIST; but the Necessity of holding them fast and inviolable; least by departing from them, we should make *Shipwreck of Faith, and a good Conscience*. That we might escape so fatal a Wreck of our Faith and Hope, we are exhorted to *abound more and more in Knowledge, and in all Judgment; to grow in Grace, and the Knowledge of our LORD and Saviour JESUS CHRIST; to him be Glory* (says the Apostle) *both now and for ever, Amen*. And by the Way, if CHRIST is, and will be the Object of eternal Praise, well might St. Paul count all Things lost for the Excellency of the Knowledge of him, but *Dross and Dung*. If we had the same Value for the great God our Saviour, all Truths concerning the Dignity of his Person, or the Efficacy of his Sacrifice would be sweet to our Souls; we should be impatient till we were strengthened, established, and settled in the Unity of the Faith, and of the Knowledge of the Son of God, that we might henceforth be no more Children, tossed to and fro, and carried about with every Wind of Doctrine, by the Slight of Men, and cunning Craftiness whereby they lie in wait to deceive.

Seeing therefore the Knowledge of the Gospel, and the divine Truths therein revealed in Order to regulate our Judgment, is of such great Moment, I persuade myself that every considerate Person, who has his own Interest at Heart, and an Eye to the Recompence of Reward; must be moved to entertain such a high and becoming Esteem for the sublime and important Truths of the Gospel, as not easily to be imposed on, to cast them off, or give Credit to so novel and extravagant a Notion, that they are indifferent, dry, and barren Speculations; and whether believed or not believed will do no Good or Harm, provided Men are peaceable Neighbours, and good Livers; which is a Mistake I fear, that may prove of worse Consequence than we are aware of.

It must be owned, that the Duties of a moral Life very much beautify and embellish the Christian's Character;

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but to lay so much Stress upon them, as to exclude the only true Springs and Principles that give Birth and Nourishment to them as christian Virtues and Graces; and in which Sense alone, as flowing from true Motives, and aiming at true Ends, they will be acceptable through the Mediator to the Searcher of Hearts; I say to lay a Stress upon them without this, is a Step very far out of the Way. Morality simply considered in itself, however it may be useful and profitable to Society, yet cannot recommend the Moralist to the Acceptance and Favour of GOD; but take Morality in this true Sense of it, for the Practice of all christian Virtues, by the Influence of christian Principles and Motives, and it is truly pleasing and acceptable to GOD; and such Morality can never flourish better, nor will its Fruit rise higher than by a steady Adherence to the Divinity of our blessed LORD.

At once to demonstrate and illustrate this Truth, I shall briefly, yet fairly and faithfully represent the Tendency of CHRIST's Divinity, his proper and eternal Sonship and Godhead, and that of his being considered only as a temporary or finite Being: that it may appear that this very Doctrine, which is now rejected and denied by some; and by others carelessly treated as a nice Piece of Speculation only; is of that Weight, Efficacy, and Endearment, that nothing can equal it, in its salutary Influence on our whole Conduct; much less the frozen and jejune Tenets of *Arianism*. Nothing can be a more prevailing Motive on the Minds of the Ingenuous, to the Practice of all Religion in its Beauty, Power, and Purity, than the Doctrine of an incarnate GOD; it gives Life and Wing to our Obedience in this World, and the most sprightly Hope of the glorious Reward in the better World to come; as I hope will fully appear by the following Particulars.

I. Nothing can have a greater Aptitude to awaken in us an ardent, and unfeigned Love to GOD (the best Spring of all sincere Obedience) than the Thoughts of that immense Act of Goodness, in giving his Son to die for us.

GOD so loved the World, that he gave his only begotten Son; so affectionately, so tenderly, so compassionately, and so highly,

highly, as is not to be expressed, not to be parallel'd. In this peculiar Instance of it, Love rises to the very Top of all its Glory, and divine Mercy breaks out in its utmost Brightness. What, God's coequal Son sent from his everlasting Bosom, to bleed a Victim on the Cross for Sinners! His innocent Son from the Height of Glory, to the lowest Ignominy! What a powerful Emphasis! What a pleasing Energy! What invincible Force in this Argument to heighten our Love to him! What brighter, more noble or elevated Idea can there possibly be given of the Love of God! *The exceeding Riches of his Grace, were made known to us, in his Kindness towards us through CHRIST JESUS.* Oh the Heights and Depths of the Love of God! it passes all the Bounds of finite Knowledge. Could we raise our Thoughts to the highest Pitch, could we speak with the Tongues not of Men only, but Angels; we could neither conceive nor possibly spell, or stammer out such ineffable Love. Sweet matchless Strain of Goodness! In Comparison of which, were all the angelic Armies despoised from their Dignity, and disrobed of their Glory, to make Way for Man's Exaltation and Bliss! the Love exciting thereto, would be poor, mean and low in Comparison of this; and could by no Means carry with it an Argument so persuasive, so adapted to enforce our most sincere Expressions of Love in Return. The disconsolating Thought of CHRIST's being only a Creature however dignified, naturally damps the transcendent Joys of the Believer, and yields him no such Support as the comfortable Persuasion of a dying God, *who gave himself for us*, that he might raise us from our Fall; and emptied himself that we might be filled with his Spirit, and made Partakers with him of endless Felicity.

A Creature-Saviour however wise, cannot be omniscient (except we allow two omniscient Beings, which is absurd) and therefore possibly may not know the various Windings and Turnings of my corrupt, and wicked Heart; nor be sufficiently acquainted with the subtle and wily Stratagems of the Devil, contrived to destroy my precious Soul. And altho' *all Power be given into the Hands of JESUS CHRIST*, yet unless he be omnipresent, ever ready on all Occasions to exert that Power in my behalf,

behalf, what Certainty can I have of Salvation by him ? Gloomy Thought ! How unlike that Soul-consolating Reflection, an omnipresent, and all-wise Saviour ! Here my Soul can rest secure, Omnipotence is engaged for me I will not fear, Omniscience is on my Side I will not doubt the Presence of an ubiquitous Saviour encompasses me on every Hand, under his Wings therefore I shall be in Safety, and his almighty Feathers shall be a Covering for me.

Surely the Dignity, Glory, and Majesty of his Person who made us, and all Things visible and invisible, who was God over all, and yet not spared ; as it swells the Love of God to a boundless Dimension ; it has likewise an unavoidable Tendency to enflame our Souls, and make them glow with fervent Love. But how flat and glimmering, does it appear when it comes to no more than this ; that God so loved us, as to give a Creature high and exalted, even the choicest Work of his Hands, whom after he had lived a while on Earth, suffered to confirm his Doctrine, and left us an Example, he raised from the Dead, made a God by Office, invested with Power and Authority, &c. It is true in all this the Love of God was manifested to him, that for his Sufferings he should be thus gloriously honoured, even so as to sit at the right Hand of God ; but certainly it very much cramps and lessens his Love towards us in giving his Son, which the Scriptures put so peculiar an Accent upon ; for the Love of God in this Act of Kindness towards Mankind, rises in Proportion to the Dignity of the Person given. Besides at the same Time it strikes off at once all Appearance of Love in CHRIST toward us ; for if he was but a Creature, however dignified, his Duty to his Maker, or the Prospects of a Reward, (and so his own interest and not his Love to us) might be the Chief Motive of all he did ; which is expressly contrary to the Current of the inspired Writings, which represent his Death as the Fruit of his own disinterested Love, as well as the Father's ; for, he (CHRIST) *bath loved us, and bath given himself for us, an Offering, and a Sacrifice to God, for a sweet smelling Saviour.*

It must be owned it had been an Act of undeserved Goodness, had we been saved by any Method becoming the

the Wisdom of God to contrive ; even by the offering of a Pigeon, or a Turtle-Dove, as a Commutation for our Sins ; if they could have been atoned this Way : but a Sacrifice so infinitely great as that of the Son of God, is the most shining Display of Love that could possibly be given. That *when we were Enemies we should be reconciled to God by the Death of his Son*, is the Wonder of Angels, and the Song of the Redeemed : and I earnestly intreat all who are on the tip-Toe to desert this catholic Faith, to suspend their Resolutions, and spend a few Thoughts on this, before they proceed or stir a Step farther ; and not too easily be imposed on, to barter this scriptural Doctrine, for a novel unwarrantable one, which had no Existence in the primitive Days, nor tainted the pure genuine Gospel the Apostles deliver'd to the World for a long Time after.

And I appeal to the most hardened Enemy of CHRIST'S Divinity, the *Socinian*, or the *Arian*, whether his diminutive Notions of our blessed Saviour, can produce any such Motives to the Love of God, as the unspeakable Gift of his eternal Son ; are equal in all divine Perfections with himself. The holy Apostle *John* reflecting (no doubt) of the mysterious and transcendent Love of God in this Instance, breaks forth in Rapture and Extasy (as it were) *In this was Love, not that we loved God, but that he loved us, and sent his only begotten Son to be a Propitiation for our Sins*. Glorious Declaration ! Pleasing Thought ! A Thought enough to kindle every dying Spark of Love in us, and fire our Souls with burning Zeal for God's bleeding Honour in this Day of Backsliding.

O that I may, O that ye may whoever read, if others drop their Faith and Love, and foolishly and desperately build the Superstructure of their final Happiness on a Creature Foundation ; continually indulge sweet Contemplations, and believing Views of the Love of God in CHRIST JESUS ; may we possess a *lively Hope* which cannot be moved, a *sure Anchor to the Soul*, cast within the *Vail* ; may we be built up in this most holy Faith, having for our Foundation the Rock of Ages which cannot be shaken.

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Let us often meditate on the great Love of God our Saviour towards us, and this thro' the divine Blessing may be a Means of recalling our straggling Affections, may revive our cool declining Spirits in the Way of Holiness, and inviolably press us to a more steady Adherence to all the divine Precepts ; for whatever hath an influence upon our Love, will have proportionably the same upon our Conduct ; the more lively the Impressions of the Love of God are upon our Minds, with the greater Alacrity shall we run in the Way of his Commandments ; for, our willing Feet do swiftly move, when sweetly drawn by sovereign Love. We shall under the Influence of his Love, be desirous of pleasing him in all Things, and timorous lest we offend, which is the inseparable Effect of true Love. What then can we do less, than offer up our Hearts, our Lives, and all our Services to his Praise, by a cheerful, constant, and unreserved Obedience ? So *that while we live, we may live unto the LORD, and when we die, we may die unto the LORD, and so whether we live or die, we (finally) may be the LORD's.*

II. The Consideration of CHRIST's proper Divinity hath a mighty Tendency also to beget in us Love, Condescension, and every good Disposition towards our Neighbour.

How can I contemplate the glorious Excellency, and supereminent Majesty of the Son of God, *who loved me, and gave himself for me*, and not be sweetly influenced by this constraining Example to love my Neighbour *for whom CHRIST died* ? Is it possible we can remain uninfluenced by so pathetic an Argument ! Especially, when he that suffered for us, hath lain us under the most binding Obligations to be kindly affectioned, and to love one another, *as he hath loved us*, with a pure Heart fervently ? This very Reason the Apostle fixed on as the most prevailing Motive he could make use of to excite a charitable God-like christian happy Temper in us, even the tenderest Love to our Brethren ; 1 Ep, John iii. 16. *hereby perceive we the Love of God, because he laid down his Life for us, and we ought to lay down our Lives for the Brethren.* This must be acknowledged to be the highest Expression of Charity and Affection possible, to lay down our Life for

for another ; and yet we are even moved to this Pitch of Love, Submission and Resignation, by the unparellel'd Example of an incarnate God, and the surprizing Scene of Sufferings he went thro' for our Sakes.

He was at the Expence of his own most precious Blood, and laid down his sacred Life, or rather offered it up a Sacrifice to ransom us miserable Sinners from a threatening, gloomy Hell. How then can he *who hath this World's Good, and seeth his Brother need* ; look on such undeserved Love, in such Abundant Measure, (or rather without Measure) flowing to him and all Mankind ; how can he I say shut up his Bowels of Compassion from him ? Is it possible we can consider at what an amazing Expence the Son of God hath redeemed us, *not (saith the Apostle) with corruptible Things, such as Gold, Silver, &c. but with his own precious Blood, as of a Lamb without blemish, and without Spot.* Can we consider this, and be at no Expence to relieve our poor indigent Brethren ? Surely nothing can be equally forcible to open the very Springs of true Christian Charity, and make us stoop to the meanest of our fellow-Creatures in every kind and benevolent Act of Love. For how is it possible while I view the unmerited Love of God, his wonderful Condescension, and good-Will towards Mankind, that I should give Way to Pride and Fierceness, Hatred, Strife and Envy, to a stiff, fullen, and unhospitable Carriage ? Behold the Lamb of God, immaculate, meek, and humble, who altho' he was rich, the Creator, Owner, and LORD of all things, yet *he became poor* for our Sakes, that we might be enriched with his Grace here, and his Glory hereafter. How affecting is that Advice of the Apostle ! — *let this Mind be in you which was also in CHRIST JESUS ; who being in the Form of GOD, thought it not Robbery to be equal with GOD, but made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Man ; and being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross.* Oh what an astonishing Stoop of Love ! Can we review the mournful, and afflictive Passages of the Saviour's Life, the Malice he conflicted with, the Showers of Slander and Calumny he bore, and the crushing Evils he waded through ? Can we seriously examine into the Horror,
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Sweats, and Agony, and all other peculiar Circumstances of his Death, and after such a View, be able to think any Person besides the Son of God, capable of doing any thing that may deserve the Name of Condescension and Love? It was an Act of Love, and parental Affection in *Lycurgus the Lacedemonian*, who when his Son had forfeited both his Eyes by violating the national Laws, caused one of his own Eyes to be put out, and one of his Son's, in Order to satisfy the Justice of his Laws, and preserve them intire; but how doth this sink into a mere Nothing when compared with thine O adorable Redeemer. Thou didst undertake for us, without the Ties of Nature to excite thy Tenderness, or any other Motive (we know of) to move thy Compassion; nor hast thou undertaken to save us in part, but wholly from the Guilt of past, the Power of present Sin, and the Punishment eternally due unto it. For *when we were Enemies* thou didst undertake for us, and *being yet Sinners* thou didst die for us. What Love then O incomparable JESUS can be compared to thine? Or what can possibly so influence our Hearts and Lives, as a serious Reflection of such God-like Love, its Causes and Effects? Could the Sufferings of the most exalted Seraphim; or let us rise as high as finite Thoughts can lead us, up even to the utmost Bounds of the most enlarged Mind; and shall we find any Instance that can be given besides of such Love truly exalted and divine, so full of Pity and perfect Compassion? Tell me ye who are so charmed with novel Notions, ye Admirers of new Doctrines and new Schemes; is there any thing in all the very neat Contrivance, so tempting to Men of fine Parts, and refined Judgments, that does amount to this? Can you pretend to any such cogent Example of Love, Condescension, and Humility, as that of the co-equal Son of God? It is certain you cannot, and if not, you can have no such Motive to the Love of your Neighbour &c.—And whatever be your Boasts of Charity, the Springs of it, must be comparatively weak and feeble; whilst those that are taught by the Example of the great God our Saviour, are urged to the Practice of even christian Duty, by Obligations the most powerful and enforce. And should it be objected, that many who profess to believe the Divinity of our Saviour, are notwithstanding

standing proud, and uncharitable, unfociable, bitter, and implacable; 'tis plain that such only profess, but never felt the Force of the great Exemplar of Love, who has by his Kindness towards us, instructed us how to condescend to the Ignorance, Weaknesses, and Infirmities of others, and to pass by Provocations and Injuries with a generous Soul and undissembled Candour; yea, and ever to bear the Shock of all, with uncomplaining Patience: unless the Glory of God, the Truth and Purity of Religion, and the Rights of Mankind summon a just Vindication.

III. The Consideration of CHRIST's Godhead has an uncommon Influence to beget in us the utmost Abhorrence of Sin, as the Cause of his Sorrow and Sufferings; the Hatred of which, must greatly conduce to advance practical Religion, even that which consist in the Promotion of all inward and outward Holiness.

God's not sparing the Angels that fell, his Expulsion of Adam from Paradise, his sweeping away the old World in a Flood of Ruin, the Fire and Brimstone rained on the Cities of the Plain, his many awful Judgments on the Wicked in this Life, his Threatnings of a coming Wrath, the gloomy Fears, and frightful Forebodings of some wounded Consciences, &c. plainly manifest his Loathing of Sin.—But the most lively Representation of the malignant Nature of it, is the Sacrifice of his dear Son. Behold the Cross and the illustrious Suffer, expiring thereon, and you see Sin in it's most odious Colours, it truly appears a dire, pale Evil. The Sufferings the Throws, the Pangs, and dying Conflicts of the blessed Jesus, express its Malignancy in the most awakening and striking Language, descry it's poisonous Nature, and declare it to be exceeding sinful.

For how displeasing must it be to God, how contrary to his Holiness, how provoking to his Justice, and how exceeding pernicious in its Nature, that the Darling of Heaven; the only begotten of the Father, the King of Glory, the Prince of Peace, should suffer so much to expiate it? What an inexpressible, and monstrous Emblem of the Evil of Sin is this! Could we enter the dark and silent Chambers of Death, could we draw aside the Vail

that parts us from the World of Spirits, and going down into all the thickest Horrors of the bottomless Pit, view there all the rueful Objects of Woe, behold their hideous Aspects and their horrid Cries ; while thus we looked at a Distance on their fierce and never ending Torments, our trembling Hearts might well recoil, and our Blood thicken and chill throughout our Veins, to consider the Misery of Millions of immortal and unhappy Spirits thus undone by Sin. Yet all these living Pictures of the most exquisite Misery would, upon the Comparison, give but faint and dull Ideas of Sin's Evil. Yea if inexorable Justice should now rend the crashing Heavens, and fly down in a Tempest of Wrath, to revenge the Rebellions of Men, and grasping them all together in the vindictive Arms of Omnipotence, should hurl them away shrieking, howling and lamenting into eternal Perdition ; yet all this visible Terror, this Scene of unsearchable Horrors could not paint out Sin equal to the expiring Groans of the Son of God. How alarming was that cry ! *My God, my God, why hast thou forsaken me ?* How awful was that Declaration ! *it is finished.* The Sun ashamed hid his refulgent Head, in unnatural Night ; the Earth quakes and trembles, the Rocks are rent, and Graves are opened, and universal Nature seems affrighted. Well might the amazed Philosopher say, *or Nature itself is dissolving, or the God of Nature suffers.*

Ah how great were our Crimes that could not be atoned but by so costly a Sacrifice ! How Deep the Taint of Sin that could not be wiped off but by the Effusion of Blood so sacred ! What could we not come before the LORD with burnt Offerings, with Calves of a Year old ? Would not the LORD be pleased with thousands of Rams, or with ten thousands of Rivers of Oil ? Would not our first-born suffice for our Transgression, the Fruit of our Body for the Sin of our Soul ? No, all will not commute, these Sacrifices how ever costly in themselves, are infinitely too mean ; it costs more to redeem the Soul ; nothing can be equivalent, but the Blood of God. How doth this discover unto us the Venom and Sting of Sin ! What can possibly make us have more dreadful and bitter Thoughts of it, than that the great and merciful God, when he designed to save Sinners, should fling open the Flood-Gates of his Wrath,

Wrath, (as the only Expedient) upon his own beloved Son. *bruise him, and put him to Shame, laying upon him the Iniquity of us all!*

Let us but reflect what a transcendant and glorious Person he our blessed Saviour was, and what he endured, and we must be forced to acknowledge, that nothing can give such glorious Convictions of the Sinfulness of Sin; nor consequently have so great an Aptitude to create in us an Abhorrence and Hatred against it. He was no less than the mighty God, and yet made a Man of Sorrows; the King of Glory, and yet cloathed in Rags of vile Mortality, the Ancient of Days, yet born of a Woman, the *Alpha* and *Omega*, the first and the last, the LORD GOD Almighty, who inhabits Eternity; and yet submitted to Ignominy and Death. Now by how much the Dignity of the Son of God the infinite Creator, and supreme Governor of the World, surpasses that of all other finite and limited Beings; so much (in his Sufferings) do the Resentments of divine Justice against Sin, appear keen, and irreconcilable; and it must be granted, the more God (the Fountain of our Happiness) appears to detest Sin, the greater should our Aversion be to it, would we serve him acceptably, and find Favour with him.

Let us then try a Parallel between the Sacrifice of CHRIST, and an *Arian Logos*; and can it be said, or thought, there is any Comparison in the Death of him that was God over all, and one that was only a finite, limited, and dependant Being? *The Blood of Bulls and Goats*, and such low-prized Offerings as were under the Law, might as well display the black Evil of Sin, as the Death of such a Victim: for the Blood of the whole Progeny of *Adam* spilt, the Lives of all the angelical World; or could we discern a World of more elevated Beings, of Dignity, and Glory vastly superior, and pitch upon one of the highest Order; the Sufferings of such a noble, and exalted Person, compared to the Death of our blessed Saviour, would no more represent the Evil of Sin, than the Death of a Glow-worm; for such a Being, how high soever, if not of the same Nature, Power, and Glory as the Father, would be (I will not say as much below the co-equal Son of God, as the meanest

meanest Worm, is inferior to the tallest Archangel, but) infinitely beneath him. The Assertion needs not to appear strange, or strained beyond plain Truth; for, between one Creature and another, there is always some Proportion, because their Distance cannot be absolutely infinite; and therefore there is a Climax and Gradation from Being to Being, by which our thoughts may ascend, till we climb to the utmost Stretch of Conception: but between the most glorious Creature, and the Creator, the eternal and incomprehensible JEHOVAH, there can be no Proportion, no proper Degrees of Comparison, either in Dignity, Glory, or Duration: because their Distance is absolutely infinite. What then can give us such a flagrant Demonstration of Sin's fatal Wound, as to consider, that he who was *the mighty God*, was made a *Curse* for it, and shed his own Blood as a Balm to heal it. It is a striking thought, it dazzles and confounds our Reason at once; but it is in the Expression of the Holy Ghost, 1 Col. iii. 13. therefore O my Soul humbly believing, rejoice in the (tho' mysterious) revealed, glorious Truth.

That the spotless Lamb of God, should be made a *Curse* for us, is an undeniable Evidence that he died in the Sinner's stead, as an Atonement for his Iniquity, *the Just for the Unjust, that he might reconcile us to God.* St. Paul informs us, *that by Sin came Death; and Death passed upon all Men in Consequence of Sin;* now then that JESUS CHRIST died; either he died for his own Sins, or for others; that he died not for his own is evident from these Scriptures, 1 Pet. i. 19, *but (ye were redeemed) with the precious Blood of CHRIST, as of a Lamb without blemish, and without spot.* 1 John iii. 5, *in him was no Sin.* Isaiah liii. 9, *He had done no Violence, neither was there any Deceit in his Mouth.* That he died for the Sins of others, is as manifest from these Scripture Passages. Isaiah liii. 4, 5, 6, *Surely he hath borne our Grievs, and carried our Sorrows; yet we did esteem him stricken, and smitten of God, and afflicted. But he was wounded for our Transgressions, he was bruised for our Iniquities: the Chastisement of our Peace was upon him, and with his Stripes we are healed. All we like Sheep have gone astray, we have turned every one to his own Way, and the LORD hath laid on him, the Iniquity* of

of us all. 2 Cor v. 21. *He hath made him to be Sin for us, who knew no Sin &c.* 1 Cor. xv. 3. CHRIST died for our Sins. How exceeding strange it is, that after so many plain and express Declarations that CHRIST died to expiate our Sins there should be any that would dare to deny it. These Scripture Declarations of the Son of GOD's bearing our Sins, intirely rescues the Proceedings of Providence from all Impeachment and injustice, which we might be led to charge Heaven with, for inflicting such severe Punishment on Innocence itself, without any regard to Guilt; and at the same Time gives us the most dreadful and awakening Thoughts of Sin, as infinitely displeasing to a holy GOD, which not only appears from the endless Torments of Hell, (which otherwise the righteous GOD would not inflict) but more fully in his eternal Son's dying a Propitiation for it; that hereby GOD might be just in punishing, and *in justifying the Ungodly*. That GOD should awaken his Sword against his *Fellow*, and execute the Threatenings of his Law upon him as the Sinners, Surety, is an Instance of such severe Abhorrence of Sin, as could not be manifested any other way; so that this Doctrine of JESUS CHRIST's Godhead, must work in all who desire to love the LORD GOD in sincerity, a settled Hatred against Sin, and all Manner of Impiety; for from these Considerations 'tis enough to make us start at it, as at Death, and shun it even as Hell. And if it has this Tendency, which (I think) none can deny, it must greatly conduce to promote Holiness as most contrary to Sin, and hereby give us daily to grow up into a *Meetness* for the new Jerusalem, into which, *nothing enters that is defiled*; where the Just shall dwell *thro' endless Ages long*; there Sin shall be no more, nor shall the Inhabitants say, *I am sick, for the People that dwell therein, shall have their Iniquities forgiven them.*

IV. The Consideration of our LORD's Divinity may more strongly bind us to obey all the Precepts of his Gospel, than if we supposed him only a temporary and finite Being, as it gives greater Force to the whole christian Revelation.

When the only begotten of the Father, who is in his Bosom, in whom are hid all the Treasures of Wisdom
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and Knowledge, shall reveal the will of Heaven to Mortals, and give the World a System of holy, just, and righteous Rules for their Conduct; with what Power, Authority and Efficacy must his Precepts break in upon our Souls! the Jews tho' their Minds were, as it were dipped in Gall and filled with the utmost Prejudice against him, so that they had no Manner of Relish or Esteem for his Person, yet were astonished at his Doctrine and compelled to own that *he spake as never Man spake for he* (saith the Evangelist) *taught as one having Authority.* With what sovereign Style and lofty Diction did he deliver his Message to the World; not in another's Name, but in his own; not as an Ambassadour only, but as a Prince; not as a Servant, but as the absolute LORD, and Law-giver; not with a *thus saith the LORD*, but with a verily verily (*Ego lego*) *I say unto you.* And his Doctrine was attended with that uncontrollable Evidence of Divinity, with that astonishing Success in the Propagation of it afterwards; as must constrain and force us to acknowledge, that the Author of so heavenly and irresistible a Dispensation must be God. And yet how condescending and kind was the Method our blessed God contrived to teach us the Knowledge of himself, to dispel the Shades of Ignorance and Error from our Minds, and lead our Souls to a Participation of his Goodness! In order to have effected this had God the Father himself appeared on Earth in his heavenly Brightness, or spoke with a Voice of Majesty from Heaven; how could we possibly have sustained one or the other? The Appearance of his awful Majesty, to which no mortal Eye can approach, and bear the weight of his Glory, might probably have struck the affrighted World into Wonder and Confusion, and filled Mankind with the most disquieting Fears, of so important an Event; or the Sound of his Voice, might have been more terrible and amazing, than at the Delivery of the Law on *Mount Sinai*; which was even then so astonishing, that the People entreated that the Word might not be spoken to them any more; and so terrible was the God-like Appearance that Moses said, *I exceedingly fear and quake* Heb xii. 19, 20.

But in God's becoming incarnate, he could converse with Men, in a more familiar easy and humble Way, as
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our blessed Saviour really did, (*who was God manifest in the Flesh*) with all the Affability, Gentleness, and Submissions of Humanity; and yet at the same Time with the Authority of the Deity. How full of Affection, Gentleness and Love, is that instructive Lesson taught the Disciples, and with what Mildness is the necessary Injunction enforced; *ye believe in God, believe also in me*; and should any Objection arise in their Minds concerning it, how forcible is the Motive to remove it, and put every Spring of the Soul in Motion to comply with it; *he that hath seen me hath seen the Father*; and *he that believeth on the Son hath everlasting Life*; but *he that believeth not, the Wrath of God abideth on him*.

It is observable not only from the Scriptures last mentioned, but the whole Current of the inspired Writings directly bends its Course the same way; JESUS CHRIST is to be believed on in Order to Salvation; that *no Man cometh to the Father but by him*,—that his Word is so to be regarded and received, that they who neglect and refuse his Message cannot be saved; and we find him frequently requiring from Men such Regard and Reception of himself, as the Dignity of his Person demanded, and was necessary for their Happiness.

Nor can any Reason be assigned plausibly, why a mere Ambassador, or Agent between God and Man, should lay so much Stress upon his own personal Dignity, Power, and Prerogative; and demand Honour and Worship to himself, equal with him that sent him, if he was not of equal Power and Dignity? Is it probable the Son of God would do this, if he was not of the same undivided Godhead with the Father? Might not all the practical Duties of Christianity, have been just what they are; and Men have been instructed in their Way to Heaven, and taught to render all Worship to God the Father only, without any such mighty Regard to the Son if he was not also God?

Did ever *Moses* or any of the Prophets think Religion so much concerned in their own personal Honour, as to be still speaking of their Preeminence, and recommending their own Worth? Rather did they not ascribe all to the Honour of God? Therefore if JESUS CHRIST was not the supreme God, was he not a proud, arrogant, and
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base Impostor ? Could it be Blasphemy at all to ascribe his Miracles to the Power of the Devil ? Can those God-like Characters which our Saviour gives himself ; can his sovereign Manner of acting be accounted for on *Arian* Principles ? Or can they comport with the Grandeur of the most extraordinary Embassy ? Or could our LORD consistent with his Character of a mere Ambassadour, claim equal Homage and Honour as his Master ? Surely this is hardly probable, nor consistent with the Nature of things on any other than the plain scriptural Hypothesis. I would offer it to any considerate Person, whether it would not better become finite Creatures, gratefully, humbly, and believingly to receive the Testimony and Revelation God has been pleased in Goodness and Condescension to make of himself, and his Will to us, than disbelievingly oppose and reject them, because we cannot comprehend them ; and with an Air of Self-Conceit, and an Heart elated with Pride, cry, *how can these things be ?* I am persuaded those dark things we stumble on, would be most easily reconciled did we but more attend to the plain scriptural Account of them ; and receive it as revealed, that our Saviour was in Nature equal to the Father, and himself with him God most high ; tho' he was now pleased in great Condescension to undertake the Office of a Prophet ; for being the Way, the Truth and the Life itself, he was by this Means capacitated more immediately and effectually to bring Light and Immortality to Light by the Gospel ; familiarly, to converse with his Creatures, and at the same Time stamp an irresistible Authority upon his Sayings, and all his Laws ; which having his own Sanction of Life and Death, who is our Law-giver, the only King of his Church, might the more efficaciously bind us to a strict Obedience of them. And that this is in its own Nature, and agreeable to the Design of God, the Father a strong and prevailing Motive to receive the Doctrine of CHRIST, to comply with it, and practice all the Duties of it, appears with resistless Evidence from *Heb. i. 1, 2.* compared with *Ch. ii. 1, 2, 3.* where 'tis written, *God who at sundry Times, and in divers Manners spake in Time past unto the Fathers by the Prophets, hath in these last Days spoken unto us by his Son. Therefore we ought to give the more earnest*

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Heed to the things which we have heard, lest at any Time we should let them slip. For if the Word spoken by an Angel, was stedfast, and every Transgression and Disobedience received a just Recompence of Reward, how shall we escape if we neglect so great Salvation, which at first began to be spoken by the LORD, &c. ? It is plain to a Demonstration from these Words, that the Dignity and Excellency of the Person of CHRIST, who revealed the christian Doctrine, aggravates and blackens the Crime of those who disobey it, and foolishly reject it : infomuch that those who do not revere his Authority, nor reverence his Person, as the eternal Son of GOD, are quite inexcusable. Now why should the Dignity of CHRIST as GOD's Ambassadour, any more than the Dignity of Angels be pitched upon as the Reason of this, if he was not also GOD. The Commission and Powers an Ambassadour is invested with for his Principal, stamps an Honour upon him, and gives him a kind of Reception at those foreign Courts, to which he is sent, not for the Sake of his own personal Dignity, but as he acts in a public Character for his Sovereign, and no otherwise ! Why then should the Excellency of CHRIST, if considered only as an Ambassadour, be any more insisted upon, than the Dignity of *Moses* and the Prophets ? Or why should my Obedience be due to the Word of GOD, my only King and Law giver, when delivered by one Messenger any more than another, seeing the Authority is the same ? 'Tis certainly no easy Matter to make a sufficient Salvo for these Difficulties, if we depart from the plain scriptural Account of them ; but if adverted to, they are easily reconcileable, and even the Profundities of the Deity, are discoverable, and the hidden things of GOD shine forth with inimitable Lustre, and Brightness, being revealed by the Spirit : *for the Spirit searcheth all things, even the deep things of GOD.* Now the plain and easy Interpretation of these Truths is ; CHRIST being the co-eternal and co-equal Son of the Father, came down into this lower World, on the kind Errand of turning Men from Darkness unto Light, and to reconcile them to his Father by shedding of his Blood ; and being himself GOD over all, and the great Legislator, demands us to receive the revealed Truths of his Word, with all Alacrity and Readiness, and to submit to his Commands,

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with Chearfulness as the Sovereign and Saviour of the World. And what a mighty Influence should the Thoughts of this have upon our Minds ! For how shall we escape if we neglect so great Salvation, the Terms of which were delivered by the Son of God ? The Neglect therefore is a despising the Love of the Father, as well as the Condescension of the Son, and trampling under Feet the Authority of both. That the Son of God himself should come down from Heaven, assume our Nature, and undertake to teach his Precepts with the tenderness of a Brother ! What an Engaging Motive to kindle Devotion in our Souls, and fill our Hearts with Gratitude, our Mouths with Thankfulness, and powerfully influence our whole Conduct to return our best Services. What Motive is there so great as this in all that an Arian can offer, to draw, invite, and command our Obedience to the Gospel ? 'Tis true, the Goodness of God, might have been conspicuous in sending an inferior Teacher into the World, to rectify the deplorable Mistakes Man had run into ; to rescue them from their Idolatry, Superstition and Darkness ; to revive the almost lost Principles of natural Religion, and to have given a more perfect Draught of moral Truth. But had this been all, the christian Revelation had necessarily wanted much of that Force that it now has to persuade ; and the Objections (of Infidels, and such Free-thinkers who will set no Bounds to the Rovings of Fancy) against the Expediency of any Revelation at all, would have appeared much stronger. God had of old in sundry Ways, and by various Methods, and Messengers revealed his will, which had been disobeyed, and his Kindness abused ; and therefore as the last Expedient to reduce Sinners to Repentance, and Obedience, and reclaim a lost World ; he was pleased to send a Person of the greatest Dignity and Authority, that might give weight and Efficacy to the Message : *last of all he sent his Son, Saying they will reverence my Son ;* and to reject him, will be found the heaviest Aggravation of Sin, and what will leave us without Excuse. But alas ! he has always been rejected by many since his first Appearance in the World ; *he came to his own, but his own received him not ;* thus it was in the Days of his Flesh ; and how many are there now, who even deny the LORD that

that bought them, and who by so doing, it is to be feared will bring upon themselves a swift Destruction ; and 'tis probable he will be disowned by some, till he comes in the Glory of his Power ; and then *every Eye shall see him, and the unbelieving Nations shall wail because of him* ; even so come LORD JESUS come quickly.

V. The Consideration of our Lord's Divinity, must fill us with holy Admirings of the Wisdom, Power, Goodness and Justice of God in his Death, and by this Means excite in us the most vigorous Acts of Praise and Thanksgiving ; which must tend greatly to promote the spiritual, the internal, and more noble Part of Religion.

How sublime and surprizing the Thought, that God should become incarnate ! This was an Article of the Christian Faith, which was *to the Jews a stumbling Block, and to the Greeks foolishness*, 1 Cor. i. 23. That he, *who only had Immortality* should be united to dying Dust, should inherit all the Infirmities of Humanity, and two Natures so infinitely distant, should be so incomprehensibly, and hypostatically united, as to constitute one Person ! That the great JEHOVAH should become an Infant of the Seed of *Abraham* ; and the glorious Creator of Heaven and Earth, a weeping Babe, and a suffering Jesus ! is such an amazing Exploit of almighty Power ; such an unfathomable Prospect of celestial Wisdom ; and such an unlimited instance of Grace ; as may well astonish at once both Men and Angels.

What a Complication of Wonders are exhibited at once in this Mystery of Godliness, God manifested in the Flesh ? And what a Conflux of Blessings flow from this stupendous Contrivance ! By this the lost Sons of *Adam* are recovered from the Ruins of their apostate State ; worthless, and abject Sinners obtain a freedom from the most heavy Thralldom ; those who had highly provoked the Majesty of Heaven, foolishly and fatally undone themselves, restored to his favour ; those who deserved an eternal Banishment from his Presence, a dismal and long Separation from all Happiness, are hereby crowned with his loving Kindness and tender Mercies ; and what is infinitely more, made the Subjects of his everlasting Kingdom, free born Citizens of the new Jerusalem, adopted
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into the Family of Heaven, made Heirs of God, and Joint-Heirs with the LORD JESUS CHRIST. Can we then possibly conceive what a Source of Blessings the dear Redeemer's Blood is? Ah! how soon are we lost in Wonder, when we feebly attempt to fathom this Ocean of God's Love!

That God whose Anger was awakened by his Creatures, by his rebellious Creatures, should find out a Way to vindicate his Honour, satisfy his Justice, and yet proclaim his Mercy; that the eternal Father should not spare his own Son, but deliver him up to Death for the Despicable, and the Guilty; and that the Son, who infinitely lov'd his Father, should suffer so much for them, who were open Enemies to him; that he *who knew no Sin, should be made Sin for us, that we might be made the Righteousness of God in him*; these Instances, I say, of Wisdom, Love, &c. are without a Parallel! This Method is indeed such a Mixture of Awe and Love, of such Force and Efficacy to accomplish our compleat Redemption, that we may well break out into Admiration with the Apostle, surprized with the Goodness of God, *this is a faithful Saying*, a Saying, fit to be wondered at by all that hear it; *and worthy of all Acceptation*, worthy to be received with all Readiness of Mind, and embraced with all imaginable Expressions of Joy and Gratitude; *that JESUS CHRIST came into the World to save Sinners*, that the co-equal, and co-eternal Son of God laid aside his Glory, veil'd himself in a Body of Clay, bowed the Heavens, came into this lower World, lived a sorrowful Life, and died a shameful Death, to save poor guilty Sinners from everlasting Destruction.

Who can read these awful and striking Instances of God's great Love and Condescension, and not feel himself sensibly touch'd therewith! Who can forbear crying, in a holy Rapture, with the Man of God, *what shall I render unto the LORD for all his Benefits?* And, indeed, what can we render? What can poor Dust and Ashes bring in return for so many, and such mighty Favours? Blessed God, I feel my Heart cold and dead, and backward as it is, yet longing to make some small Acknowledgments of the innumerable Obligations it lies under to thee my God, my All. But,

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What equal Honours can we pay,
 For Love so infinite as thine ?
 Words are but air, our Tongues but Clay,
 And thy Compassion's all divine.

What Thankfulness in us, even when all the Springs of Gratitude are opened, and our Songs of Praise are carried to the highest Pitch imaginable, can bear any Proportion to the unspeakable Gift of God's own Son ? 'Tis enough one would think to inflame the most dull and sluggish Heart ; and if there be any Ingenuity left in the World to touch all the Springs of it, and move every Lip to ascribe Blessing, Honour, and Praise. But is it possible that those who darken and obscure the Dignity of CHRIST by the Denial of his Godhead, can have any Motive to Admiration and Thankfulness, so pleasing ? Indeed had God saved us only by his own absolute Prerogative, without the least Satisfaction for Sin ; or could one of inferior Note, at his Command, be supposed to have made a compleat Atonement for it ; this had been an undeserved Mercy, but had wanted that glorious, and enriching Circumstance the Death of God's co-equal Son ; which would necessarily have obscured, and greatly lessened in our Esteem the Love of God, which in the Instance of his Son outshines, and o'ertops every thing ; nor could we have had so manifest a Display of the Justice of God, or the Malignancy of Sin ; whereas now, God, illustriously, terribly, yet awfully mild, shines forth *to the Praise and Glory of his Grace*, Eph. i. 6. For the Satisfaction of CHRIST exalts the loving Kindness of the LORD beyond all Conception ; as it discovers to us, at one View, the most matchless and unparellel'd Love in prompting to so gracious an Undertaking ; the most consummate, and perfect Wisdom in the Contrivance ; and Justice the most inflexible in not sparing the Sinner's Surety, but pouring out the Phials of his Wrath, *bruising, and putting him to Shame* ; the most immaculate and unsullied Holiness appears in such Detestation against Sin ; and what less than Omnipotence in executing the grand Design ; and indeed, where all the infinite Perfections of the incomprehensible Creator

tor are engaged, and heavenly Love animates the whole. Hence by the unspeakable Gift of God's dear Son, *a new and living Way is consecrated for poor Sinners, into the Holy of Holies*, through Faith in this Atonement, and we are saved freely, *yet through the Redemption that is in CHRIST JESUS the Lord*; by the abundant Mercy of our God, yet intirely consistent with his Justice. This was such a Depth of Secrecy, as must gravel all the Spirits of Glory, as well as non plus the most sagacious Enquiries of Men. For who but an all-wise God could have devised such a Recovery as this from Sin and Death, to Righteousness and Life; such a Redeemer as this JESUS CHRIST; God-Man in one Person, reconciling an offended God to an offending World, by the shedding of his Blood? *Here is Wisdom*, if any Man would be wise let him learn of God; this is the hidden Wisdom, not of the World, *but the Wisdom of God in a Mystery*, 1 Cor. ii. 6. The preaching of the Cross and its salutary Effects, was when *Paul* preached it, esteemed *Foolishness*; it was *to the Jews a stumbling Block, and to the Greeks Foolishness*; and no doubt if *Paul* in Person was to preach the same Doctrine at this Day, it would meet with the like Opposition; but let Free-thinkers, let Libertines, let the Magi of our Age, plume themselves as much as they please in their own imaginary Knowledge, let them alternately panegyryze one another, as being *the Men, with whom Wisdom dwells*; yet this Truth shall for ever stand, *the Wisdom of the World is Foolishness with God*.

Could we but be brought to receive this glorious Discovery of divine Goodness, and with a Child-like Simplicity yield our free Assent to this Mystery of Godliness; how must our Joys increase, and our Gratitude rise in some Proportion to our Deliverance and Deliverer; and the more fully we are convinced of the Dignity of our Redeemer, and the inestimable Ransom he paid for us; the stronger must be our Inducements to Praise, Thanksgiving, Admiration, and Esteem. But if we should think lightly of him, we shall be apt to undervalue his Love, and the Redemption he hath wrought out for us; our Joy and Comfort in believing will be withered and impaired, our Hearts will be less affected, the Springs of Gratitude will be weakened, and our Minds will be brought

brought into great Confusion ; whereas on the contrary, if we stedfastly and without wavering, receive the glorious Truths of Revelation, and assent unfeignedly to this auspicious Article of the christian Faith, the Divinity of the Son of God ; Christianity will appear in a most beautiful, and delightful Dress ; and yield such Satisfaction, by shewing us where to lay a sure and solid Foundation for a lively Hope, as is unknown to all but those that feel it. And from a firm Persuasion that God spared not his own Son, but freely gave him in the Sinner's Stead ; we are encouraged by the most powerful Motives to draw near to his Footstool in Faith and Prayer, and to receive JESUS CHRIST as our Saviour, Prophet, Priest, and King ; and when we do this, how doth the Peace of God flow into our Souls like a River, and Joy unspeakable as a sweet swelling Flood. Hence the Love of God is shed abroad in our Hearts and his Kingdom is erected there ; Righteousness, and Peace, and Joy in the Holy-Ghost ; our whole Souls are then wrapt up in Praise, and all our Spirits and Tongues are tuned to join in that angelical Song, Glory be to God, Peace on Earth, good-will towards Men. And to find in ones self such a Temper of Gratitude and Love, O how sweet to the Persons possessed of it, and how powerfully influential on our whole Conduct. How pleasing and grateful the Sacrifices of Praise and Thankfulness are to God, we may learn from the inspired Pen-Man ; holy David saith, *Pf. xcii. 1. It is a good thing to give Thanks unto the LORD, and to sing Praises unto thy Name, O most High.* And *Pf. cv. 1. O give Thanks unto the LORD, call upon his Name, for it well becometh the Just to be thankful.* And again the blessed Apostle *Heb. xiii. 15. By him therefore let us now offer the Sacrifice of Praise to God continually, that is, the Fruit of our Lips, giving Thanks to his Name.* And what Aptitude a warm and sincere Heart ready on all Occasions to burst out with Praise and Thanksgiving, has upon the Purity, Humility, &c. of our whole Deportment, is scarcely to be expressed ; it binds with a sweet, easy Violence to obey the whole Will of God ; it disposes us to resign with holy Calmness and Composure to all the Dispensations of his Providence ; it leads us to an active, incessant, unwearied Discharge of every Duty towards God,
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our Neighbour, and ourselves, and to an unfainting Perseverance in well-doing.

To have such a Temper and Disposition as to be always rejoicing in CHRIST JESUS, to feel the Peace of God in our Hearts, which passes all Understanding; is a Frame of Spirit gloriously resembling those who are before the Throne; to praise, admire, and adore the best of Beings, with spiritual, and unfeigned Strains of Love, I had almost said is Heaven itself; however (this I will say) it is the Employment of Heaven; and while we are exercised in it here on Earth we enjoy, and anticipate no small Portion of heavenly Bliss; we pluck a little of the delicious Fruit that grows on Life's fair Tree; we sip of those full flowing Rivers that glide at God's right Hand; while at an humble Distance, we mix our feeble Songs, with Angels and Archangels, and the Spirits of just Men made perfect, whose sweet and delightful Employment it is ever to ascribe, *Blessing, Glory, Honour, and Power to him that sitteth upon the Throne, and to the Lamb* for ever and ever *Rev. xv. 14.*

VI. The Consideration of CHRIST'S Divinity has a great Tendency to encourage and strengthen our Faith and Trust, amidst all the Evils we have to encounter in our Passage thro' this World; and so confirm and establish our Hope of a final Deliverance from every Snare and Temptation, and a gracious Admission into everlasting Rest.

How weighty and efficacious to strengthen our Faith, and revive our drooping Spirits is that Argument used by the Apostle, *he that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all Things.* God has given the greater, and shall he not give the less? Admirable Support of the christian's Faith! The Son of God, assuming our Nature, and making Peace by the Blood of his Cross, is the Basis of all our Confidence in God; 'tis by this, we behold him reconciled and appeared; through his Mediation, *we have Access by Faith into this Grace wherein we stand,* yea Access to the divine Majesty. This is our prevailing Plea in Prayer, *CHRIST hath loved me, and hath given himself for me; thro' him we come with Boldness to the Throne of Grace,* our
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Wants are richly supplied, we are supported in Tribulation, comforted in Distress, and have the Assurance that every Thing shall work together for our Good. CHRIST died for our Sins, this ushers us into the Presence of a holy, jealous God without Confusion of Face; yea with humble Boldness it leads up to the Throne of Grace, where we may obtain Mercy, and find Grace to help in Time of Need, Heb. iv. 6.

Now we may bow before his Feet,
And venture near the LORD,
No fiery Cherub guards his Seat,
Nor double flaming Sword.

Whereas without the Intercession of the dear Saviour, God had appeared too terrible, and his Frowns on the Guilty too awful to invite them to his Presence; his Holiness had dashed them out of Countenance, and ever prevented polluted Souls from coming near him; they had fled and hid themselves like guilty Adam, and intreated the Rocks to fall on them, and the Hills to cover them from the Eye, the piercing Eye of enraged Justice; for as one truly says,

'Till God in human Flesh I see,
My Thoughts no Comfort find;
The holy, just, and sacred Three,
Are Terrors to my Mind.

But now as he appears to the Sinner with the Smile of a Father, with the pleased Aspect of a reconciled Friend, with all the Tenderness of a most indulgent Benefactor; and now and then affords him the sweetest Visits of his Love, and the Light of his Countenance; what Solace must this be in the deepest plunges of Life; always to be accepted in the Beloved, to be assured of being heard in our Requests for Mercy, Grace, and Deliverance? what greater Encouragement can Heaven itself give, or the most Disconsolate wish for? By our adorable Redeemer, the partition Wall is broken down, all Restraint taken away, even Sin itself despoiled
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of its Sting, through him need not stifle our Hope of Heaven ; for he by his own Blood, *hath consecrated a Way into the Holy of Holies*, and hereby we are admitted to Fellowship and Communion with God ; for all the Blessings that flow from the Fountain of his Goodness, stream through his incarnate Son ; *who having taken Flesh dwelt among us, and we beheld his Glory as the only begotten of the Father full of Grace and Truth*. His Grace, the Apostle assures us, *is sufficient for us* ; he it is that enlightens our dark Minds, and purifies our polluted Consciences ; that gives Repentance and Remission of Sins, strengthens our weak wavering Resolutions, and stamps his holy Image upon our Souls ; that forms us for his Praise, and communicates his Spirit of Holiness to us ; succours us in Temptations, gives new Life to our dying Hopes, and strong Consolation to our dejected Souls in the lowest Ebb of Troubles. He also defeats the Stratagems of Satan, prevailingly pleads our Cause against his most malicious Accusations, and makes up the Breaches between God and us, whatever Enemy intervenes : *for who is he that condemns ? 'tis CHRIST that died, yea rather that is risen again, and makes Intercession for us*, Rom. viii. 34. The Excellency of his adorable Person, whom Millions of Angels cannot equal, is the Ground of his Success ; it is a Privilege essential to his Greatness and Dignity to have all his Suits granted ; for being the Son of God, and One with his eternal Father, he can never be refused ; for should the Father deny him any thing, he would deny himself, or cease to be one with the Son, which can never be ; so that as his divine Nature gave Value to his Satisfaction, it also gives Efficacy to his Intercession. And altho' it must be own'd he doth not intercede with his Father as he is equal to him ; but as Mediator, God and Man united ; yet the Prevalency, and Virtue of his Plea is, and must be owing to the Dignity of his Person, that is his Godhead ; according to the Apostle, *we have an High-Priest that is passed into the Heavens*, Jesus the Son of God ; the Son of God, whose Deity is the Foundation of our Hope in all our Addresses to Heaven, for Pardon, Life, Grace, and Mercy ; and at the same Time his Humanity, which rendered him capable of being touch'd with a Feeling
of

of our Infirmities, is a most prevailing Motive to come unto God by him.

But had JESUS CHRIST been only a Man, or finite Creature, an *Arian* Saviour, he had been too feeble an Advocate to assure us of Success, to non-suit the Accusations of our Enemies, and gain a compleat Triumph over the Powers of Darkness. Alas! the guilty Terrors of our own Consciences, the misgiving Thoughts of our own Unworthiness, and the continual Ebullitions of Corruption in our deceitful Hearts, would have cut off all Hopes of Relief, and sunk us into the very Gulph of Despair. For if he was not Omniscient, he could not see or know our Misery; nor could he hear our unutterable Groans if he was not omnipresent; neither could he supply all our temporal and spiritual Wants, and extricate us from all Straits and Perplexities, if not All-sufficient, and Omnipotent. If CHRIST be not God, what Affiance can we place in his Sacrifice? Such a Rock of Salvation would moulder away under us, Fears of Wrath would rush in upon us, and the Terrors of the Almighty make us afraid; Jealousies, Perturbations of Mind, and ill-boding Surmises would croud in upon us, and render us quite miserable. On such a discouraging Supposition what shall a poor affrighted trembling Sinner do? All Hope fled, all Joy sunk, where must he go for Help? What shall he do to be saved from the present Distress he feels, and the infinitely greater he fears? To bid him *believe in the LORD JESUS CHRIST*, as the Apostle advised the trembling Jaylor, will give no Relief to his aching Heart; the Stings of Sin are too painful and keen to be allay'd by such a Physician. What then shall he do? How shall he venture his everlasting All, his great Salvation on one that he suspects; how crushing and fatal a Disappointment should his Faith be misplaced, should his Hopes miscarry! And how disquieting the Fears and Doubts that distract his troubled Mind, lest this should be his Case. Whereas on the Contrary a due Conviction of the Godhead of our blessed Saviour, would at once dissipate his Fears, dispel his Doubts, and stilling the Tempest in his Breast, create therein a perfect Tranquillity, and Serenity; enlivening all his Powers, and putting every String of Praise in

Motion, give a pleasing Calm to his anxious Mind. What State can possibly be so afflicting, what Circumstances so aggravating, that a real Conviction of CHRIST's Godhead, and an unshaken Faith in his efficacious Blood cannot relieve? Doth the World thrust sore at me that I may fall? Lo! he that is my Help is, *God over all blessed for ever; and this is the Victory that overcometh the World, even our Faith: Faith in the adorable Son of God, in whom whosoever trusteth, shall never be confounded. Doth the Enemy come in as a Flood against me? Behold, the Spirit of the LORD shall lift up a Standard against him; my gracious Redeemer shall undertake for me; he prays, and my Faith shall not fail. Do Multitudes rise up against me? God my Saviour is on my Side, I will not fear; for he is the Rock of Ages which cannot be moved, a sure Foundation besides which, another cannot be laid, comparatively equal to that of the Divinity and Equality of the LORD JESUS CHRIST. For if this Almighty Saviour, was only a Creature, however noble and dignified; yet when the combined Powers of Darkness, together with the World and Flesh, make Head against a Follower of the bleeding Lamb; he might justly be perplex'd with disquieting Doubts, notwithstanding the Love of such a Saviour, whether he was of Ability sufficient to save and deliver him. Might not a feeble ignorant Creature also be hurled down from the most exalted Pitch of Faith, in such a Creature-Saviour, to the lowest Depths of Doubt and Distress, lest the wily Foe, whose Schemes are laid too deep for his Discovery, should out-do his Saviour also, and deceive them both. Nay may he not be led to fear the Enemy should at some Time, or Place attack him, where such a Saviour is not? For a created Saviour cannot be every where at once; it being a Prerogative peculiar to none but God, to be omnipresent.*

Now on the contrary, when the eternal Son of God is my Saviour, I can firmly, and unwaveringly rely upon him; for every Believer can now chearfully say, *surely in the LORD have I Righteousness and Strength; and should all adverse Power engage against him, his Saviour is greater than all, for he possesseth in himself Omnipotence as an hereditary Right, being the co-equal Son of God.* And

And as CHRIST is the Believer's Wisdom, be the Devices of Satan ever so cunningly contrived, or his Snares laid ever so deep, yet JESUS can detect, descry, and defeat them; for Wisdom dwells with him, yea rather he is Omniscience itself.

Again, there is no Place in the Universe, neither any Period in the Revolutions of Time, where this Almighty Saviour is not present, and ready on all Occasions to administer Help, and Comfort, to the needy Sinner that cries unto him, and humbly depends upon him; *for he is a God at Hand, a very present Help in the needful Time of Trouble.*

Once more, his Immutability also is another Argument for strong Consolation in him; for as he is the eternal JEHOVAH, *there is with him, no variableness, neither Shadow of turning; JESUS CHRIST is the same Yesterday, to Day, and for Ever.* Whereas a Creature Saviour might be liable to Mutation, and tho' disposed to save at some Times, yet at others might be disposed differently, for all created Things are obnoxious to Change. In short, if JESUS CHRIST was not the very and true God, equally possessing in himself all the Attributes of Deity, essential to his Father; the Believer's Joys could not possibly rise so high, or have so sure a Foundation; his Comforts could not be so solid, neither the Motives of Love (the best Spring of Obedience) so forcible as they now are, having the eternal, and co-equal Son of God, for the Object of his Faith. In this View, CHRIST is truly precious to them that believe, and all the Promises in him, are yea, and Amen, to the Glory of GOD the Father. The blessed Apostle Paul could say (on this Scheme) *I know in whom I have believed, and am persuaded that he is able to keep that, which I have committed to him against that Day, 2 Tim. i. 12.* This is he that hath promised to deliver his Saints from every evil Work, and to preserve them to his heavenly Kingdom; that where he is, they may be also. And can we think he would engage his Word for this, was he not able to perform it? *Heaven and Earth shall pass away, but his Word shall not pass away,* 'till he hath fulfilled to the uttermost whatever he hath promised to the Children of Men.

Engraved.

Engraved as in eternal Brass,
 The mighty Promise shines,
 Nor can the Pow'rs of Darkness raze,
 Those everlasting Lines.

Let the infallible Word of God then be our continual Prop; let us lean thereon as the aged Patriarch did upon his Staff, nor ever fear that it will fail us. Do we find ourselves wounded in Conscience by Sin, and truly broken hearted; then let us in such Case hear whether there is any Hope of Help for us from the Word of God: and now hearken thou broken hearted Sinner what Voice do I hear? *He healeth the broken in Heart, and bindeth up their Wounds*: Venture then O thou Sinner to rely upon this skilful Physician. Are we made sensible of the malignant Nature of Sin, and do we truly mourn because we are under the Wrath of God on the Account of it; do we lament like *Rachel* and refuse to be comforted because God is not with us? From whence is yon blessed Soul consolating Voice I hear? *Blessed are they that mourn, for they shall be comforted*, behold! it is from God's sacred Word, O then ye mourning Sinners believe what God hath spoken. Perhaps our drooping Spirits are ready to sink under the discouraging Apprehensions of our Demerit; and an inward Consciousness of the Multitude and Magnitude of our Sins; and we are ready to conclude against ourselves there is no Mercy for us; but let us stay our Hand a Moment; who says there is no Mercy? Perhaps the Devil suggests it, in Order to drive us to Despair; but he has been a Liar from the Beginning, and what Reason have we to think he speaks Truth now? Rather let us hear what God saith; now he proclaimed himself to *Moses* to be the LORD GOD, merciful and gracious, long-suffering, and abundant in Goodness and Truth; keeping Mercy for thousands, forgiving Iniquity and Transgression, and Sin. Also he gave a Commission to his Servant *Isaiab*, and commanded him to say, *let the Wicked forsake his Way, and the unrighteous Man his Thoughts; and let him return unto the LORD, and he will have Mercy upon him, and, to our GOD, for he will abundantly pardon.* He hath also declared by the Mouth of *David* saying;
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with thee there is Mercy that thou mayest be feared ; yea, with the LORD there is Mercy, and plenteous Redemption. And again, the Apostles speaking by the Holy-Ghost say, He was made Sin for us. He hath borne our Sins in his own Body on the Tree. CHRIST hath once suffered for Sins, the Just for the Unjust, that he might bring us to GOD. And our meek Master with his own Mouth saith, Come unto me all ye that labour, and are heavy laden, and I will give you Rest. Listen then no longer my conscious guilty Brethren, to the Dictates of your own Hearts, or the Suggestions of the Devil, but believe what God declares, put him to the Trial and prove him, whether or no he will cast you out ; no it cannot be ; Believe and all your Sin's forgiv'n. Only believe, and yours is Heaven.—O ! how reviving is that precious Scripture, —*surely he hath borne our Griefs, and carried our Sorrows ;* how admirably is it adapted to loosen all the Springs of Gratitude in us, and melodiously strike the Strings of sincere Praise ; and at the same Time melt the hardest Heart into Tenderness, and lay the conscious Offender in Dust and Ashes at his Saviour's Feet. By his precious Blood he hath satisfied divine, and injured Justice ; appeased incensed Heaven, and purchased a compleat Ransom for us ; this is the Christian's Saviour, and none else, *whom GOD hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past.* The Apostle willing to inculcate the Design of CHRIST'S Death, the more lastingly upon us, and desirous that we should understand thoroughly a Doctrine of such Importance, repeats it again ; *to declare I say, at this Time his Righteousness, that he (GOD) might be just, in punishing the Sinner in his Surety, his well beloved Son ; and the justifier of them, (even Sinners by Nature and Practice) that believe in JESUS.* Now how could he be just in forgiving Sin, which is a pure Act of Mercy, had not his infinite Justice been fully satisfied by the infinite Price of the Blood of his Son ? Or if he did not require a Satisfaction, (as the great Law Giver, and all wise Governor, to secure the Ends of Government) why must CHRIST shed his precious Blood ? Why must he voluntarily yield up himself into the Arms of so ignominious a Death ? Could the Father of Love, and the God of Pity take any Pleasure

sure

sure in the expiring Groans, and Pangs of his dying only Son? Could not he that made the World, by his almighty Fiat, that said, *let there be Light, and there was Light*, have redeemed it with less Expence, had it comported with his Honour, and the Rights of Deity? Could not the great universal Creditor release the Debt of Sin, and so discharge the Prisoners, without so glorious a Surety, and the Effusion of his Blood? Or could he substitute no other Sacrifice than the Son of his Bowels, that would have been sufficient? Probably, and submissively, no; he could not be unjust, and therefore there was no Way for Mercy to take Place without an adequate Satisfaction.

For Justice would not let his Mercy flow,
'Till on his Son had fall'n the deathful Blow.

We may well suppose if our Redemption could have been effected by any Creature, God would have spared his Son, *the Brightness of his own Glory, and the express Image of his Person*. But (says the Prophet *Isaiah*) because there was none to help, no Saviour besides me; therefore mine own Arm brought Salvation. Or if the Almighty would have accepted a Satisfaction less than infinite, might he not as well have pardon'd Sin without any Satisfaction at all? But then, how had he *been just* in forgiving those who *believe in Jesus*? Whereas our blessed LORD having repair'd God's injur'd Honour, by paying down an equivalent for Man's Crime; and being himself that divine and glorious Person, was not necessarily bound to those Terms of Obedience, and Sufferings; and yet underwent all that was proper to a compleat Satisfaction; God's Justice by his Undertaking for us, must be fully atoned; and so the Redeemer having purchased Life and Pardon for all them that believe on him, God is both merciful and just in forgiving them. And indeed all the divine Attributes shine with a peculiar Lustre in this dreadful, but most glorious Method of Salvation; hereby not only the Honour of the divine Law is maintained, according to that of the Prophet, *He shall magnify the Law and make it honourable*, but divine Truth, and the divine Threatenings are made good;
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the divine Sovereignty acknowledg'd, God's Hatred of Sin more clearly manifested; God's Holiness, Justice, and rectoral Righteousness highly advanced; his Mercy, Goodness, Love, Compassion, and Grace displayed. I give but a Hint of these Things, not doubting but every Believer in the LORD JESUS CHRIST, will enlarge upon, and improve them to the Confirmation of his Faith, and the daily increase of his Consolation and Joy in the Sinner's Friend. Let us further add, what Wisdom appears in the Godlike Contrivance; Had the Sinner suffered the Demerit of his Crime and been eternally damned without a Remedy; had he been made an everlasting Object of the divine Displeasure, and Justice triumphed in his Ruin, and eternal Groans; God's Indignation against Sin, had been dreadfully evidenc'd by so fatal a Blow: but his darling Attribute, his Mercy had lain in Obscurity, and the Bowels of his Compassion had never yearn'd towards us. Or if the Sinner had been saved without any Compensation for the Injuries he had offered the most High; God's Mercy had appeared glorious, but not so glorious as now it does; and his Holiness had been intirely darkened. But now the Glory of all the divine Perfections opens and breaks forth with unsufferable Brightness on our clearest Intellects, nor can those superior and celestial Beings by all their heavenly Penetration, dive into the Depths, and unknown Profundities of this adorable Contrivance of our Salvation by the great Immanuel. Reader, pause, and take a little View of this amazing Plot of Love, behold a compleat Redemption wrought out for the Enemies of God, by the Death of his only begotten Son. Divine Wisdom, how bright it shines in every Part of this elegant Master-piece of Mercy! Had not our blessed LORD become Man, he could not have shed his Blood for the Remission of our Sins; (and without this they could not have been remitted) and consequently could not have undergone the Punishment deserved; and had he not been God, his Sufferings would have been of no Avail, nor his Blood meritorious, and so he had made no Reparation for the Damage of Sin. Gloomy and disconsolating Thought!

How great soever his Dignity and Value may be conceived, yet if not God over all, and independent, one in
Essence

Essence and Power with the Father, he must owe as o-
 ther Creatures do, all his Excellencies to his Creator ;
 and tho' *his* be acknowledged superior to any other, it
 does but heighten his Obligations to the more perfect
 Obedience to the will of God, and makes his Duty the
 more binding, as being more indebted to the Divine Boun-
 ty ; so that his Obedience and Sufferings would be all u-
 pon the Score of his own Debt, and consequently could
 not merit another's Ransom. What an infinite Hazard
 then should we run by throwing of the Divinity of the
 Son of God ? For what other Foundation besides him
 can we lay whereon to build the Hopes of our Accep-
 tance, for he only could become a Sacrifice of Atone-
 ment, sufficient to reconcile us to God by his Death.
 But on the contrary did we stedfastly believe that he was
 God manifest in the Flesh, who suffered for our Sins ;
 and did we act suitable to such a Faith ; what strong Con-
 solation would this afford ? How safely might we trust
 our *all* in his *Hands*, from whence none *can pluck us* any
 more than *from the Fathers*. Without any Jealousy of a
 final Miscarriage, without any Suspicion of being disap-
 pointed in such a Saviour, we might retreat to him as our
 Refuge, and Sanctuary in all Times of Distress, in Doubts
 and Staggarings ; when Sin grates hard upon the Con-
 science, and stirs up a Hurricane of Fears within us, we
 might have chearful recourse to him, who said to the
 Winds *be still* and they ceased, and who alone can calm
 the Storms of a troubled Mind. Let the guilty Reader try
 the Experiment, let him now rip up his own Breast, that
 all his Sins in every Circumstance of Aggravation may
 appear in View ; let him reflect a little on their Venom
 and Malignity and he will soon see (at least by the Light
 of Divine Grace) what a sad and melancholly Separation
 they have made between him, and his chiefest Good ;
 and let him from this Conviction stir up himself to fix an
 Eye of Hope on any Creature whatever ; yea tho' it be some
 super-angelical Being, to make Friendship with Heaven,
 and still the Cries of Justice, Alas ? He will too soon
 discern the Creature is too feeble to support him, and
 none but the co-equal Son of God could, or has *made*
an End of Sin, made Reconciliation for Iniquity, and brought
in Everlasting Righteousness Dan. xi. 14. On this Rock of
 Salvation.

Salvation therefore now he casts his Anchor, resolving here to lay all the Strefs of his Hopes.

“ He gives up ev’ry Plea beside,

“ LORD I am damn’d ! But thou hast dy’d.”

He is assured from the Word of GOD, *that there is no other Name given under Heaven among Men whereby they can be saved*, but that of JESUS CHRIST, and *that there is no Condemnation to them that believe in him &c.* And in his Extremity if it should please GOD to work in him *that Faith, which is the Operation of his Spirit*, what an unknown Spring of Comfort is then opened in his Soul, which is a Preservative to his fainting Spirits, and bears him up in the Time of Trial ; this comfortable Persuasion is a Shield in the last Pangs of Life against the King of Terrors, and a reviving Cordial when just sinking away upon a dying Pillow ; the sweetest, surest, only Support in the agonizing Sweats, in the last and strongest Struggles and Plunges of Death ; ’tis this opens a beautiful Prospect into the happy World of Spirits, and causes him to look with Satisfaction beyond the Grave. ’Tis Faith, a lively Faith in this almighty JESUS draws the Sting of Death, and animates every Partaker and Possessor of it, with the Boldness of an Apostle to say, *O Death where is thy Sting, O Grave where is thy Victory ?* Faith in such an Object, and the Hope of Salvation in such a Saviour, hath a direct Tendency in its own Nature to beget in our Hearts the most fervent Love, and engage us to an unreserved, and universal Obedience to his Precepts, to wean our Affections from the poor and dreggy Enjoyments of the World, which in the very Height of its Charms, is but a Shadow, Blaze and Vanity.

If any are so enslaved to their own Notions as fondly to imagine the *Arian* Scheme is able in any wise to vie with the Doctrine of an incarnate GOD ; or has in it such a natural and sweet Aptitude to beget Love, Compassion &c. let them lay open its secret Virtues, disclose and throw open all its Beauties, bring every Motive it can afford to advance practical Religion, and see whether it has in it any thing worthy the Comparison. The Doctrine of GOD made Man, is a Truth the more sifted and examined, will always shine the brighter, until the Redeemer

doomer shall come from *Zion* to confirm it; and then every Eye shall see him, every Heart revere him, and every Tongue confess his Dignity and his Godhead.

Every Eye shall then behold him
 Rob'd in dreadful Majesty,
 Those who once deny'd and sold him,
 Pierc'd and nail'd him to the Tree,
 Deeply wailing shall the true Messiah see.

In the mean while may I, may all, who love and wait for his Appearing, say every where with united Hearts; *now unto him that is able to keep us from falling*, and to present us faultless before the Presence of his Glory with exceeding great Joy, to the only wise God our Saviour, be Glory and Majesty Dominion and Power, now and for ever Amen.

F I N I S.

ERRATA.

Page 9. Line 13. after *tsabbaoth*, for a . read ? . p. 10. l. 10. for 1 *Eph. r. 1 Thess.* p. 10. l. 31. for into the Potter, *r. unto the Potter.* p. 17. l. 17. for *Coloss. li. r. Coloss. ii.* p. 18. l. 40. for on Remission, *r. no Remission.* p. 19. l. 14. for bounded Duty, *r. bounden Duty.* p. 22. l. 18. for Direction, *r. Discretion.* p. 30. l. 7. for he that is God, *r. he is that God.* p. 31. l. 34. for commanding, *r. commending.* p. 34. l. 11. after CHRIST is God, leave out Or. p. 46. l. 4. for proceeding, *r. preceding.* p. 64. l. 6. after doubt put, and for ubiquitous, *r. ubiquitous.* p. 65. l. 21. for are equal, *r. one equal.* p. 66. l. 12. for swiftly, *r. sweetly.* p. 66. l. 17. for unrefused, *r. unreserved.* p. 68. l. 39. for every Christian, *r. every Christian.* p. 69. l. 7. for ever to bear, *r. even to bear.* p. 69. l. 16. for consist *r. consists.* p. 69. l. 31. for in most awakening, *r. in the most awakening.* p. 70. l. 8. for unhappy Spirits, *r. once happy Spirits.* p. 71. l. 7. for glorious Convictions, *r. glaring Convictions.* p. 72. l. 18. for it is in the Expression, *r. it is the Expression.* p. 72. l. 20. for the mysterious, *r. tho' mysterious.* p. 80. l. 13. after for them, instead of a . *r. a* , p. 82. l. 27. for Pen-Man, *r. Pen Men.*